

# Light

A Journal of Psychical, Occult, and Mystical Research

FOUNDED  
IN 1881

Editor :  
GEORGE H. LETHEM.

Past  
Editors :

{ Rev. W. STANTON MOSES, (M.A. Oxon.)  
EDMUND DAWSON ROGERS.

E. W. WALLIS.  
DAVID GOW.

No. 2747. VOL. LIII.

(Registered as

FRIDAY, SEPTEMBER 1, 1933.

a Newspaper)

PRICE FOURPENCE

Entered as Second Class Matter, March 12, 1929, at the Post Office, at Boston, Mass., under the Act of March 9, 1879 (Sec. 327, P.L. and R.)

## PRINCIPAL CONTENTS

Resurrection, Judgment and the Life to Come: Present-Day Christian Teachings in Line with Spiritualism. By the Editor ..	545-6
Survival and Multiple Personality. By Dr. Nandor Fodor ..	547
Italian Notes. By Mrs. Emerson ..	548
American Notes. By Frederic Harding ..	548
Miss Cummins's Automatic Scripts: A Reply to Dr. Robert Eisler. By E. B. Gibbs ..	550

Mr. J. A. Findlay's Book. (Letter) ..	551
Father Thurston's Book: "The Church and Spiritualism" ..	552
Book Review by H. F. Prevost Battersby: A Glas- tonbury Romance ..	553
Fate and Foretelling. By David Gow ..	555
Mr. John Myers' Mediumship ..	555
A Northerner's Notes. By James Leigh ..	556

## RESURRECTION, JUDGMENT AND THE LIFE BEYOND

### PRESENT-DAY CHRISTIAN TEACHINGS IN LINE WITH SPIRITUALISM By THE EDITOR

PRESENT-DAY Christian teachings regarding after-death conditions and experiences correspond much more closely to the facts and implications of Spiritualism than is generally recognised. Indeed, it might be claimed that, except for the possibility and desirability of communication between the two spheres, there is practical agreement. Sermons broadcast from Anglican and Nonconformist pulpits clearly show this to be the case, for it is very rarely that anything is said by the preachers to which Spiritualists can take exception—criticism would apply generally not to what is said but to what is left unsaid.

The change from the old-time creedal teaching—with which Spiritualistic facts cannot be reconciled—has been gradual, but it has been very complete; and now it is embodied in at least some of the text-books put into the hands of theological students.

I have before me a copy of *An Outline of Christian Theology* which was in use a few years ago (and may still be in use) at one of the chief Congregational colleges in this country. The name of the author is Dr. William Newton Clarke, Professor of Christian Theology in Colgate University, Hamilton, New York, so that it is a text-book recognised on both sides of the Atlantic and may, I think, be taken as fairly representative of modern views, not only in the Free Churches but in a considerable section of the Anglican Church.

#### SPIRITUAL NATURE OF MAN

In his chapter on "Man," Dr. Clarke says: "Personality might exist without the body. The spirit, with its essential powers, might live a separate life, in which it would learn external things otherwise than by sensation and express itself otherwise than through the body, and yet personality would be as real as it is at present. There can be no substitute for intellect, sensibility or will in personality, but there can be substitutes for bodily sen-

sation and expression; hence personality is essentially complete without counting the body as an element. The spirit is the ego, the person, and the body is its close ally and servant."

This, it will be observed, is in absolute agreement with the teaching so often given in Spiritualistic books and from Spiritualistic platforms, that "Man is a spirit," here and now.

#### RESURRECTION AND JUDGMENT

Dr. Clarke teaches, in agreement with the facts ascertained by Spiritualism, that Resurrection and Judgment are continually in progress, and are not to be thought of as taking place in the mass at some far distant "resurrection day."

"If," he writes, "no visible descent of Christ is looked for, no simultaneous resurrection of humanity on the earth will be expected. . . Each human being's resurrection takes place at his death and consists in the rising of the man from death to life in another realm of life.

"The spirit," he continues, "does not rise thither alone, but whatever organism is needed for its use in that other life the spirit receives; so that the man, complete in all that personality requires, stands up alive beyond the great change that we call death, having in the same hour died and risen again."

Spiritualistic teaching on Death and the Resurrection could not be more concisely or correctly stated than in these words.

With regard to "Judgment," Dr. Clarke is also in agreement with information from the "other side."

"The only judgment that the Scriptures foretell," he writes, "is a judgment according to works; and by a judgment according to works is meant a decision founded upon an estimate of character as illustrated and proved by conduct. . . Men are judged or estimated according to what they have done and go each to his own place under the direction of God's true judgment.

"To this judgment according to works, or just summing up of life," he adds, "all men must be subjected. It is



sometimes believed that Christians will be exempt from it; and in popular teaching it is often represented as desirable to make a friend of the Judge, as if He could exempt whom He would from this final test of life. But exemption is impossible. God's judgment is not an arbitrary thing, or an act that is optional with the Judge. When a life is ended, God must estimate the man according to it, and assign him his proper place in the life beyond; and this judgment is as inevitable in the case of a Christian as in the case of another man. Only by abnegating his own moral order could God dispense with it . . .

"As to the time of the coming judgment," Dr. Clarke concludes, "it is certain that one judgment as now defined must occur for every human being in the passage from this life to another."

Death, Resurrection, Judgment follow each other so closely as practically to be simultaneous, and this applies to all men. That is the teaching of modern Christianity and it is also the teaching contained in countless messages received from those who have entered into the Life Beyond.

#### THE LIFE BEYOND

Dr. Clarke gives his students very clear instruction in regard to the active and responsible nature of the Life Beyond, and again he is in agreement with the teaching of those who have entered into that life.

"When we come to speak of the life beyond death," he says, "the general quality in that life that needs first to be emphasised is this: That life is a genuine life of the spirit, full of moral activity and moral action. It is a life in which moral action is as constant as it is now. There will still be character, volition, and responsibility, and life will possess full moral significance. The action of that life will be as truly personal, moral, and responsible as the action of this."

"If we are asked how we know this," he says, "the answer is that we know it from the nature of the case. If men are still to be men, they must still be moral and responsible beings. Anything less significant than this would not amount to personal continuance . . . The future life must be as real, active, intense, responsible, and full of solemn meaning as the present, or immortality will make man to become less than man as he goes on."

Referring to the old dogmatic teaching of fixed and unalterable conditions of bliss in Heaven or agony in Hell (both of which he rejects), Dr. Clarke says:

"The popular conception of the future life urgently needs improvement in this respect, for it is not a consistent and intelligent idea of personal continuance."

#### CHILDREN IN THE LIFE BEYOND

Specially interesting is Dr. Clarke's agreement with Spiritualism as to the condition of children in the life beyond. He recognises that they must grow up and be taught and that they must have teachers just as messages from the "other side" show to be the case.

"We are met at once by the fact," he says, "that in this world there are many infantile and irresponsible lives, in which opportunity for obtaining true moral character does not exist. Certainly one-third of all who are born die without having lived long enough to become decidedly good or evil. If we insist upon high definitions of good and evil, the proportion would be much larger."

"This significant fact concerning the vast multitude who die in irresponsible age and without developed character has never yet been admitted to the popular thought of the future life or exerted its due influence in theology . . . It is a vast enrichment of our ideas of that world to think of innumerable youthful spirits as they are opening for the first time to a knowledge of the love of the heavenly Father and growing into His likeness. Moreover, if, to so large a part of those who are with Christ, life is necessarily educational, opportunities of usefulness and help must open in inexhaustible abundance to those who are further advanced in holy experience,

and the heavenly life must be intensely acute and interesting."

As Spiritualists know, the care of children and their education is a very important phase of the opening stages of the Life Beyond—important for the children but equally important for those more advanced who have the privilege of acting as teachers.

#### CONSEQUENCES OF WRONG-DOING

On the impossibility of escaping from the consequences of wrong-doing, Dr. Clarke is emphatic—again in agreement with the teaching given in messages from those on the "other side."

"The most serious dangers in connection with thought upon future destiny," he writes, "do not spring from belief in the largeness of the Divine grace. They spring from the idea that salvation is something else than transformation into the likeness of the good God. Men think that to be saved is to be snatched out of the suffering that is due to their sins, and be brought into everlasting safety; and in such a thought there is deep moral danger. The lessons that need to be enforced are such as these: that no man can possibly have deliverance from punishment or ought to think of it, or would be blessed by it, while he is devoted to sin; that to be saved is to be transformed from sinfulness into the likeness of God in Christ; that this change is possible now, and is urged by the love that endured the Cross; that delay must render this change more difficult; that therefore it is folly to enter a new stage of existence expecting to make it there instead of here, even if there it be possible; that duty knows no future; that wisdom finds too much to regret in what is passed already and knows no good day of repentance but today; that all the motives are thus present now, and now is the day of salvation, too precious to be spent in vain."

This is teaching to which all Spiritualists give at least lip-service but which is deserving of greater attention and emphasis than is usually given to it either by speakers or listeners.

To sum up, these quotations show that the practical teachings of at least one important section of Christianity and those of enlightened Spiritualism are so nearly alike as to be almost indistinguishable—a fact which suggests that instead of quarrelling Spiritualists and Christians should aim at helping each other.

#### "LIGHT" SUSTENTATION FUND

EVEN during the holiday weeks, LIGHT Sustentation Fund continues to make steady progress. Below we record further donations amounting to £17, bringing the total now received to £642 11s.

	£	s.	d.
Mrs. Lemon .. .. .	5	5	0
Hon. E. Cunliffe Lister .. .. .	3	3	0
A. W. Trethewy .. .. .	3	0	0
O. H. .. .. .	2	2	0
B.E.M. .. .. .	2	0	0
M.L. .. .. .	1	0	0
E. Isherwood .. .. .		10	0
Amount previously acknowledged .. .. .	625	11	0
	£642	11	0

It will be remembered that Mr. Godfrey Burchett (who has already made a donation to the Fund) offered to make a further contribution of £5 if nine others will do the same. We have received supporting offers from a few readers, but so far have not been able to complete the list of nine. May we hope that by next week a sufficient number of promises will be forthcoming to enable us to claim the fulfilment of Mr. Burchett's offer?

Altogether £1,000 is required in connection with the proposed reduction of the selling-price of LIGHT from 4d. to 2d. Much help is therefore still required.



# SURVIVAL AND MULTIPLE PERSONALITY

By DR. NANDOR FODOR

IF psychical research and psychology are ever to be fused, the latter science will find itself enriched with many new conceptions. In the chapter on "Multiple Personality" an elimination will have to be effected, and trance-possession and obsession will have to be marked down as distinct phenomena.

"Multiple personality" is the break-up of the normal personality along the lines of least resistance or the great structural lines of temperament. "Possession" is a voluntary vacation, by the Medium, of his organism to allow, temporarily, the entrance of a discarnate entity. "Obsession" is an invasion of the living by a disembodied spirit, tending to a complete and more or less permanent displacement of normal personality for purposes of selfish gratification. "Possession" and "Obsession" are diametrically opposite in purpose; each presupposes the existence of a spirit-world.

"Multiple personality" is a purely abnormal phenomenon which has no point of contact with the problem of the spirit-world—at least not so far as our world of matter is concerned. But for psychic philosophy—the system of knowledge of the conditions that will confront us in the after-life—the problem is an intriguing one, for the question "what is going to survive?" is not so easy to answer. Will it be a dissociated self or will a fusion be effected, somehow, somewhere? Will that be automatic or will the case require treatment on the other side?

Led by pure curiosity as to how discarnate intelligences will deal with this poser I requested an answer through two Mediums. One was "Rosemary," through whom Dr. Wood of Blackpool obtained ancient Egyptian scripts, her control, "Lady Nona" claiming to have been a royal lady on the Nile in the time of the Pharaohs. The second was Miss Cummins, through whom Miss E. B. Gibbes put the question for me to the discarnate Myers. In neither case did the Medium know of the problem in advance. "Rosemary's" control answered it at once; Miss Gibbes first knew the question on opening a sealed envelope, and also obtained an immediate answer.

## "ROSEMARY'S" ANSWER

This is what "Rosemary" wrote: "It is my own belief that there is no such thing as that which goes by the name of 'multiple personality.' I believe that there is an inward mental and basic personality which is the spirit. Around this are the superstructures which have been acquired through experiences and through contact with other spirits. The feebleness of these seems to cause what is known as 'multiple personality' but that which is not really of the fundamental growth will gradually fade away after death as mist dissipates before the sun."

According to "Lady Nona" multiple personality is a cleavage of the earth personality, which will automatically repair itself in the after-life.

## THE ANSWER OF F. W. H. MYERS

The answer of the discarnate Myers is more elaborate. It reads:

"One who suffers from 'multiple personality' lingers for a longer period in Hades or the Intermediate State. 'Multiple personality,' however, is caused as a rule through a lack of co-ordination, through a weakness in the double or sleep-body. It fails to register competently the will of the spirit or inspiring principle. In the period immediately after death, the soul (which is being reborn into the third plane of consciousness) is treated by members of its group, and gradually the inherent weakness in the slowly changing, evolving double, or sleep-body is healed; and when, finally, the husk is cast from it and

it emerges as an etheric body, the soul completely controls this vehicle of expression. There is no further rebellion against his authority. 'Multiple personality' might be defined as uprisings from the subconsciousness. Occasionally, one of these uprisings is stimulated by some vagrant, earth-bound spirit. Then it is more difficult to banish this minor personality. But the abnormal condition is primarily due to a weakness in the mechanism and connection between the sleep-body and the physical body. So the spirit finds difficulty in supplying that inspiration or unifying principle which is necessary for the harmonious working of the whole being, for its unified expression."

The novelty of this explanation is that the source of the cleavage is to be looked for in the double. As such, it is fully amenable to treatment after death and a fusion will be effected much in the same way as under hypnotic treatment by our psychologists.

Doubtless, the question thus answered has occurred to many others. It would be of interest to know whether the answers received substantially agree with what I have quoted above.

## AN AGNOSTIC'S DISCOVERY

CONCLUDING her series of articles in the *Wolverhampton Express and Star*, Mrs. G. Osborne Leonard relates what she describes as "a funny but rather pathetic incident."

"In the early days of the Great War," she writes, "a bereaved father visited me with the hope of communicating with his only son, who had been recently killed at the front. Father and son had evidently been devoted to each other: the one seemed lost indeed without the other. I felt it would be a difficult sitting, because the poor man was so sure there couldn't be a God, there couldn't be an after-life, there couldn't be any loving Providence or anything of the kind in a world where such a war went on, and where thousands of fine young lives were thrown away daily."

"He explained all this to me while I was arranging the room and endeavouring to get him to settle quietly in his chair for the sitting. Well, Feda brought his son to him, and he gave his father so much proof of his identity that he was staggered, and after the seance he went away without saying much to me, but he made an appointment for another sitting at an early date—I think it was a few weeks later."

"After this second sitting, he told me he had received so much evidence that he was now sure that it was his son who had communicated with him and who showed him that he still loved him and was near him at times, and looked forward to their being together again. He said he could no longer doubt either survival itself or the possibility of communication. I felt very happy, as I had been particularly sorry for this man."

"Suddenly he threw his notebook violently down on the table and started to stride up and down the room. He drew his hand across his forehead with a bewildered gesture and cried out: 'D—— it! Knowing this truth about the life to come, and my son and others seeing me and knowing what I am doing—it's all going to be an infernal nuisance to me; it's going to revolutionise my business life. I can't go on conducting things on the old lines—I'd be ashamed. Yes, d—— it, this is going to give me some trouble.'

"He said more than this, and his language was much more lurid but I didn't mind. I saw that this boiling over of his sense of responsibility was really the outcome of his great relief and joy in finding his boy again."

"In other words, this hardened agnostic had understood in two short sittings the lesson it had taken me several years of intensive study and development to learn."



## ITALIAN NOTES

By ISABEL EMERSON

## A NEW PHYSICAL MEDIUM

IN the August number of *Ali del Pensiero*, Signor Bragadin describes a series of seances with the physical Medium Alfredo Forletta, held last May and June in Milan. This Medium, hitherto little known outside Rome, gives promise of being one of the best of his kind in Italy. He also possesses the gift of healing, which he has practised for some time with remarkable results.

At the recent sittings, in which Signor Bragadin took part, phenomena of various kinds occurred, including apports, touches, raps, lights, direct voice. The circle consisted of about ten persons, all experienced sitters. The Medium usually sat in the circle, his hands and feet being controlled by his neighbours; the sittings began in white light, which was changed to red or to complete darkness as occasion required.

A heavy four-legged table, which stood in the middle of the circle, often moved about violently; on one occasion it overturned, and in that position rose into the air, passing over the heads of the sitters, touching Signor Bragadin lightly on the shoulder and falling outside the circle with such force that it was broken into several pieces.

At the same sitting, while Signor Bragadin was on the right of the Medium, three cushions from a chair in the far corner of the room were flung forcibly into the circle, two striking his head and the third falling on the knee of his right hand neighbour.

At another sitting, water was heard dripping on to the floor, and when the light was turned up, a heavy vase made from a 75 mm. shell case, containing water and carnations, was found to have been transported from a table in the corner of the room and deposited, upright, within the circle, at a distance of two metres from the Medium. A little water had been spilled in transit. On another occasion this vase was flung into the circle with such violence that it was dented.

These and many other phenomena of a like nature took place with the Medium sitting in the circle, where each sitter controlled a hand and foot of his neighbour.

## A CURIOUS APPORT

An interesting case of an apport, also described in *Ali del Pensiero*, took place at a seance held recently in Milan. This was a bracelet made from the band of a shell, such as soldiers often made during the war. This one however is lined with gold and bears the inscription "Civiale 1916"; an Austrian 10 pfennig coin is set in it. The Medium's guide informed the sitters that it came from an ossuary in the great war cemetery of Redipuglia, and had belonged to Alfredo Rossettini, a young Neapolitan officer and ex-student; that he had been wounded at Gorizia, his arm being fractured; that on his return to the front in the reserve, he, with his comrades, was killed by an aerial bomb near Redipuglia, and his remains dispersed. The bracelet was intended for Rossettini's mother, but she too has now passed on.

Inquiries are being made for the verification of these statements. A significant detail in connection with this apport was its penetrating and unmistakable odour; this alone was sufficient proof as to its provenance.

## BRAIN RADIATIONS

Professor Cazzamalli of Milan, whose delicate instruments for registering the radiations given off by the brain were mentioned in *LIGHT* of July 28th, has added to his apparatus a chamber impermeable to electro-magnetic radiations from without, wherein he places his sensitive indicators together with a Medium in trance. In these conditions the indicators reveal electro-magnetic waves which evidently do not emanate from the Medium. By this means the genuineness of the trance and of the phenomena produced may be studied and partially controlled. (*Mondo Occulto*).

## AMERICAN NOTES

By FREDERIC HARDING

## THE HOUDINI MESSAGE

WHILE chatting with me in his room at Ephrata, just before he went on to lecture, Mr. Arthur Ford remarked, "You were not quite right in saying, in *LIGHT* for June 23rd, that Mrs. Houdini 'recanted' her sworn statement that through me, she had received the pre-arranged code-message from her husband." I told him that, in a Florida newspaper, I had seen such a statement printed. "Unauthorised, though!" he declared; "A reporter twisting things about to get public notice." "Too bad, then," I deplored, "that it was so wide-spread through the American Press. I remember it well." "Yes, it was a pity. I wouldn't want my British friends to be misled, too, you see. As a fact, Mrs. Houdini never specifically denied the message that came through me." I offered to correct the misapprehension and asked what he would suggest.

He replied by referring to the statement by Mrs. Houdini in the Brooklyn *Daily Eagle*, in April, 1930, after the Florida incident, that "the secret message we had agreed upon was finally transmitted to me by Arthur Ford."

I accordingly make the correction, with apologies to Mrs. Houdini for any regrettable inferences which might be drawn from my earlier letter.

## AT LILY DALE

We spent the better part of a week, early in July, at the Lily Dale Assembly grounds in North-Western New York State. That Spiritualist Camp is now in its fifty-fourth annual season. For all but the first decade of that period, two ladies, originally the Misses Minnie and Esther Caldwell, have resided there, and with direct or indirect power, presided over the place. Minnie, gracious soul, is the widow of Dr. George B. Warne, worthy president of the National Spiritualist Association from 1907 until his passing on in 1925. And Esther—Mrs. Humphreys—has been the president of Lily Dale Assembly for years. Wise, broad-visioned, discreet, and withal determined, she has accomplished with marked success the administration of one of the most difficult problems conceivable, a large organization of sensitives, of unusual temperaments, and the public presentation of their fruits in a dignified, convincing and attractive way, for weeks on end, year after year. Spiritualism in America owes more than can be adequately told, to these quiet yet forceful and discerning sisters.

## MRS. E. H. SWINNERTON

I had a private trance-seance there, with Mrs. Edna H. Swinnerton of Yonkers, New York State. It is she who holds to that admirable motto in her mental mediumship, "Give only what you get—no more, no less." For two hours, she was so deeply entranced that, to my sight, she seemed lifeless. Yet with scarcely a tremor of lips or throat, voices spoke in audible whispers. Her control, Harry Samuels, talked most of the time. He claims that he was a dentist in the earth-life but since seems to have become acquainted with Wisdom even more than with dentistry. He gave trenchant criticism of American Spiritualism's current manner of presentation to the public. "I wouldn't dare talk this way," he remarked with an evident chuckle, "if my Medium weren't asleep." I think he was wrong there, though, for Mrs. Swinnerton and her husband the Rev. Rupert Swinnerton, maintained a high standard in their Church at home and she would have agreed with most of his justified comments. "Lift her hand and drop it," the control suggested. "See how far she's under!" I took her forearm and did as he desired. It was as though I had come upon the missing marble arm of the Venus of Milo. The return of colour to her cheeks at last, was a welcome sight. I had become a little nervous. But her control was most competent and evidently greatly experienced in trance.



## MEANING OF RELIGION

MRS. ROOSEVELT, wife of the President of the United States of America, makes the following declaration under the heading "What Religion Means to Me":

"It is generally conceded that in a world where material values seem to be dropping out of sight further and further day by day, there is a growing realization that something else is needed.

"Some of us even feel that amidst the many evils and sorrows and injustices which are the fruit of what we call the depression there may be emerging one thing which will be of permanent value to us all—namely, a new standard which will set above everything else certain spiritual values.

"In our mad haste for more and more money and more and more luxury we had almost forgotten to count these as part of our heritage in this country.

"And yet most of us who are in the forties and fifties to-day can look back to a childhood where religion and religious instruction were part of our everyday life, but we have come so far away from those days that in writing this article I even feel that I must begin by defining what I mean by religion.

"To me religion has nothing to do with any specific creed or dogma.

"It means that belief and faith in the heart of a man which makes him try to live his life according to the highest standard which he is able to visualise.

"To those of us who were brought up as Christians, that standard is the life of Christ, and it matters very little whether our creed is Catholic or Protestant.

"To those of us who happen to have been born and brought up under other skies or in other creeds, the object to be attained goes by some other name, but in all cases the thing which counts is the striving of the human soul to achieve spiritually the best that it is capable of and to care unselfishly not only for personal good but for the good of all those who toil with them upon the earth. . . .

"To-day I am an Episcopalian, as I was as a child, but I feel that this makes me neither better nor worse than those who belong to any other church. I believe in the habits of regular church-going and regular work for the church because there is help for us all in doing things in common and we care more for things that we give to, of our time, of our material wealth, and of our thought.

"The fundamental, vital thing which must be alive in each human consciousness is the religious teaching that we cannot live for ourselves alone and that as long as we are here on this earth we are all of us brothers, regardless of race, creed, colour or any other circumstance. (From *The Progressive Thinker*, Chicago.)

## ETHERIC VISION

Mr. H. D. Thorp's book *Etheric Vision*, which was the subject of discussion in *LIGHT* some months ago, has prompted an American reader, Mr. S. de S. Calkins, of Ridgewood, New Jersey, to send us a letter. It is clear from what he says that he is quite capable of distinguishing between the phenomena of "luminous particles" and those optical illusions to which they are commonly assigned. He writes that while working in his garden he happened on one occasion to look across at his house when he beheld in the atmosphere certain luminous appearances which struck him as quite unusual as they remained stationary, seeming to form part of a triangle. He at first attributed them to something peculiar in the atmospheric conditions, although he had, on other occasions, noticed the small bright specks, black spots encircled with rings, and other such appearances described by Mr. Thorp. When, later, he came to read Mr. Thorp's experiences, he saw that they were very similar to his own. Although the question is still an undecided one, Mr. Calkins' story is certainly worth recording.

## SAINTS AND PSYCHICS

IN a somewhat belated review of Sir Oliver Lodge's book, *My Philosophy*, in *Time and Tide* for 26th August, Theodora Bosanquet makes some interesting suggestions as to how psychic investigations might be conducted.

"It cannot be too often urged by serious scientists," she writes, "that there is a good case for treating Psychical Research as a legitimate object of persevering study. But it is a study dependent for its results on conditions which neither the easy-going and credulous Spiritualists nor the careful and critical Society of which Sir Oliver is President has taken fully into account. A great deal of trouble is taken by the Society for Psychical Research to ensure that Mediums are controlled and watched and tested in ways that make it impossible for them to act fraudulently and sometimes make it impossible for them to act at all. 'Phenomena' are observed and recorded with meticulous care and accuracy. Records are examined with scrupulous impartiality. With admirably dogged persistence the S.P.R. has dispersed will-o'-the-wisps and exposed charlatans. On the negative side its results are excellent, but on the positive side they are a long way behind the expectations of the founders of the Society.

"These results will probably remain unimpressive until better attention is given to the training of the investigators themselves. It is not enough that they should be men and women with well-trained minds properly able to conduct research in a scientific way. They must also have well-trained 'souls.' The difference between a capacity for psychical experience and a capacity for mystical experience is not so great as some leaders of retreats seem to believe. The discipline which makes a saint out of a mere mystic is exactly the discipline needed to make a first-class researcher out of a mere 'sensitive.'

"It is hardly likely that the churches will co-operate with the S.P.R. to produce a few people who will use their gifts for scientific investigation, instead of taking the path of prayer and meditation; but if ever science and religion are reconciled in so practical an experiment we may hopefully look for some astonishing results."

## "IF I DIE FIRST"

PROMINENCE was given in the *Sunday Dispatch* (August 27) under the above heading to a letter which, it was stated had been "received from Mrs. Shirley Eshelby, of 19 Decoy Avenue, London, N.W." It was as follows:

"I have a message of comfort for the bereaved. My son was 21 years old when he died on July 12. He was buried three days later, and appeared to me, the day after he was buried, at 7.15 a.m. He looked splendid!

"I simply gazed at him in speechless delight and gratitude. After a few seconds he vanished, leaving me happy. Two hours later, at breakfast time, I told the family I had seen him, but they received the news in silence. I was feeling rather hurt at their silence, and was wishing something could happen to prove to them that I had seen their brother.

"Something did happen! A special bell which my deceased son had fixed for me in the dining-room began to ring. The bell had been fixed so that I could hear the door when alone in the house, as I am rather deaf.

"The bell was being deliberately and strongly rung at intervals of a few seconds. It rang about twelve times, and fairly spoke. There was nobody at the door, and my sons, who understand a good deal about electricity, completely failed to find the cause of the bell ringing.

"I convinced the family that it was their brother ringing to let them know I had seen him here in the house only two hours previously, and that he had returned to prove survival.

My son had always been greatly interested in my visions (I have seen other people who have passed over), and he once remarked: 'Well, darling, if I happen to die first I'll pay you a visit.' He kept his promise."



# MISS CUMMINS'S AUTOMATIC SCRIPTS

## A REPLY TO DR. ROBERT EISLER'S CRITICISM

By E. B. GIBBES

IN his interesting letter published in last week's *LIGHT*, Dr. Robert Eisler puts forward the somewhat worn-out theory that the introduction of details into Miss Cummins's Cleophas Script concerning the physical appearance of Jesus and other matters, were facts consciously absorbed by her, forgotten and subconsciously drawn on while doing automatic writing.

Readers may be already familiar with the fact that, in *Paul in Athens* (page 72), "Menehas," a scribe hostile to Christianity, conducts an argument with Paul in which he claims that Jesus was "crooked of body, ill-pleasing to behold," etc.: and that He headed a revolt against the Romans. Other details are also described which are corroborated by the publication of Dr. Eisler's book *The Messiah Jesus*. The incidents recorded by Dr. Eisler are taken from repressed passages in the Slavonic *Josephus*.

I must first deal with Dr. Eisler's remarks concerning the publication in Ireland of the reports of his lectures in connection with the subject in question. Miss Cummins has no conscious knowledge of having seen anywhere in print before writing in (1926) the controversial chapter (16) of *Paul in Athens*. However, it is generally admitted that any automatist may have read something somewhere which he or she had consciously forgotten, yet which may be subsequently reproduced automatically from that unknown quantity, the subconscious mind.

This theory is, of course, very difficult to disprove: and it is here that the value of personal communications comes in. Fortunately, there is on record at the Society for Psychical Research and in various publications, much evidence for the survival of human personality. This evidence would seem to make the hypothesis that the subconscious mind explains all such communications quite out of the question. Not only is this the fact with regard to Miss Cummins, but anyone seriously studying the cumulative reports of various other Mediums amassed by the S.P.R. and elsewhere, would be hard put to it to attribute all the phenomena of automatism to the subconscious minds of the various automatists.

The study of these records is a treat in store for Dr. Eisler.

In his letter, Dr. Eisler states that a paper by him appeared in *The Quest* in 1925, and that he wrote a long letter to *The Times*, etc. Neither Miss Cummins nor I read *The Times*. As for *The Quest*, we had never seen a copy of it and only became acquainted with that journal in later years. It was not until October, 1929, when an article appeared in *The Quest* that our attention was drawn to the similarity which occurs in the Cummins script.

From the point of view of the sceptic, these details are of no value whatsoever. But such details must be taken into consideration if we are to analyse the writing of all the Cleophas and other scripts in connection with the subconscious mind.

Dr. Eisler assumes that Miss Cummins saw comments of "pious horror" in the Irish papers concerning his discovery of the suppressed passages disclosing a grotesque description of Jesus which she subsequently corroborated in *Paul in Athens*. According to Dr. Eisler—who has never met her—she "has obviously been deeply shocked, as other Irish readers, when she saw one of these articles and must have tried to forget the disturbing experience as quickly as possible. Her subconscious mind must have evolved the theory that my sources were nothing but the echoes of contemporary slander . . . This idea welled up when she automatically wrote the Cleophas Script."

I can assure readers that Miss Cummins would not be,

had she seen these comments, "deeply shocked as other readers." She is a member of the Irish Protestant Church and is particularly broad-minded. She takes life very much as she finds it, with calmness and serenity. Moreover, in the case of the portion of *Paul in Athens* under discussion, we have to recollect the phenomenon of selectivity. How did Miss Cummins's mind select, from an article she had not read, and from various comments in Irish papers which Dr. Eisler claims she may have read, the exact moment historically in which to introduce into her script the allegations made against Jesus?

And why do some details in the Cummins automatic script differ in certain respects from those given by Dr. Eisler? The latter has put forward a theory of twin brothers to explain the resurrection. In *Paul in Athens*, the hostile Jew, "Menehas," suggests that John was mistaken for Jesus by the disciples, and that explains the miracle of the resurrection. Surely Miss Cummins's subconscious mind should have reproduced the Eisler theory in this connection if she had read and consciously forgotten the articles in the newspapers to which Dr. Eisler has referred.

In the early summer of 1926, Miss Cummins was writing "The Third Parchment" of *The Scripts of Cleophas*. It is of interest to note that, on page 247, the following passage occurs: "Now, many tales had been borne to the Jews who hearkened unto Paul concerning Jesus of Nazareth. Some had declared that He sought to lead the Jews in revolt against the Romans; others had borne tidings unto this people that He was a great healer . . ."

Surely here would have been a golden opportunity for the subconscious mind of the automatist to enlarge and inveigh with "pious horror" against the blasphemous declarations made concerning the physical appearance of Jesus? Yet, other than above, neither telepathically nor subconsciously was any reference conveyed to or made by the trance-writer, who was diligently sticking to her job in the south of Ireland. The subconscious mind of Miss Cummins held back, for a more suitable moment, "the welling up" of knowledge which Dr. Eisler cannot admit could have come to her from any other source. The revolt referred to above would seem to be the same to which reference is made in *Josephus* and in chapter 16 of *Paul in Athens*, and which was recorded in its "appointed time" in the latter book. It was written, in fact, when the correct moment arrived for its incorporation in the consecutive narrative which "Cleophas" stated some years ago to Miss Cummins and myself, he proposed ultimately to give, ending with the martyrdom of Paul.

The point made by me whenever I have written or spoken of this particular corroboration in "Eisler" and in "Cleophas," has been, not so much to comment on the various details raised from the point of view of Christianity, but to emphasize the remarkable fact that certain details in these books do corroborate each other. Also, to indicate that, as Josephus was not contemporaneous with Christ, he must have derived his facts from hearsay. His facts, as resuscitated by Dr. Eisler, obviously emanate from a source hostile to Christianity, and from the same source from which "Menehas"—who opposes Paul's teachings throughout the Cleophas Scripts—drew his information as given in chapter 16.

Readers who have seriously studied all the Cleophas writings will recognise that, as the editors state, these scripts "appear quite inexplicable on the supposition of human authorship." If we can believe the statement of the Messenger of Cleophas, given in 1925, the whole scheme of the communication of these books was thought out in the Unseen and could only be given when a suitable instrument had been found to receive them. "For many moons we sought one who was attuned," and having found her they have carried out their intention so far as has been possible.

(Continued at foot of next column)



## LETTERS TO THE EDITOR

*(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree.)*

## MR. J. ARTHUR FINDLAY'S BOOK

Sir,—I am extremely sorry to have seemed to slight the importance of any part of Mr. Findlay's book, and hoped my review would persuade everyone to read it.

I studied carefully the chapters to which his letter (*LIGHT*, August 25), refers, and I have read them again without finding anything that differs greatly from what mystics, theosophists and physicists have told us—not, I confess, that new views of the Hereafter impress me much: there have been so many, and, as Professor Hyslop once complained pathetically, "The contradictions are so numerous that it is hopeless to try to accept a superficial interpretation of the phenomena."

I mentioned "immortality, reincarnation, the First Cause, the origin of evil," as amongst the many questions which have still to be satisfactorily answered from the other side—they do not figure in Mr. Findlay's communications from "Etheria"—and I doubt if it is reasonable to expect a reply from the present sources of our information.

H. F. PREVOST BATTERSBY.

[A long and important letter from Mr. Findlay on the purpose and teaching of his book, *The Rock of Truth*, will be published in *LIGHT* next week.—EDITOR.]

\* \* \*

## "TELEPATHY FOR TRADE"

Sir,—The letter from Mr. Godfrey Burchett in your issue of 4th Aug., does not appear to endorse the opinion that the faculty he refers to is non-spiritual and he challenges those who do to put their theory to a practical test for business purposes. This is only raising a step higher a quibble over the correct name to a quibble over the source of the faculty. The main question whether it can be used for trade purposes first came to my notice some few years ago at a side show at an Exhibition in Bingley Hall, Birmingham, where a boy twelve years of age was giving demonstrations of his powers designated

*(Continued from previous page)*

Whatever Dr. Eisler's views, we have also to consider those of the University scholars who have carefully considered the Cleophas Scripts and whose identity was known to the late Dr. Lamond. The latter testifies to this fact in an additional personal note to the Second Edition of the book.

Not only do these scholars express the opinion that these writings may be of "incalculable value," but they further state that: "If the present record be in any wise authentic, it is undoubtedly to be regarded as a most momentous contribution to our knowledge of apostolic times." It remains for time to prove whether or no these writings are to be accepted as authentic history. But, because of the sincerity of the writer, Miss Cummins, and of the writing itself, they seem already to have gained the acceptance of a considerable number of people. Those who know her realise that it is quite beyond the powers of Miss Cummins—even allowing for the elasticity of her subconscious mind—to describe both historically and geographically times and places of which she has no knowledge. Also, we must take into consideration the fact that she is describing conditions as they apparently existed nineteen hundred years ago.

A further volume dealing with Paul's experiences in Ephesus and with the troubles in the Corinthian Church is to be published in the autumn. It is to be hoped that Dr. Eisler will discover further documents which bear on the hitherto unrevealed history which is disclosed in this new volume.

"Second Sight." The showman walked amongst the audience asking for any article they cared to produce and which the boy who had been blindfolded, correctly described every time and in minute detail. I handed the showman a rule on which my initials were incised. The showman said "What have I in my hand," the reply from the boy was "a measure, or rule"—"Is there any mark you can see on this rule to say who it belongs to?" said the showman, and the boy replied—"Yes." "What are they?" was the next question and the reply came "J.B.M."

This set me thinking seriously. I am an estimator for large building contracts and if I could "see" or know the figure at which my competitors were sending in their tenders I could send my tender in at a lower figure and secure the contract. I should of course prepare my own estimate and if competitors' estimates were unreasonably low, well, they could have the contract.

Now for the "but." Why could not my competitors do the same and see my estimate and those of the other competitors and if we could all do this or hire "telepathists" "second sight readers," or other the name of persons possessing the faculty we should have to resort to some other method to outwit our competitors or G.H.Q. to out-general the enemy.

I therefore did not think setting out to acquire this wonderful faculty more than to learn resolutely all I could about my own particular profession and by diligence seek to acquire a greater store of facts than competitors were likely to take the trouble to do. This has meant for me working day and night on many occasions without sleep and little food, and I have never regretted it, though I have not made a fortune except perhaps that "To have an aim in life is the only fortune worth finding."

It is written "man shall earn his bread by the sweat of his brow," and I do not advise anyone to try otherwise.

JOHN B. MORGAN.

## A FRIENDLY WARNING

THE Rev. Charles L. Tweedale, Vicar of Weston, writes as follows:

On August 11th, at a sitting at my vicarage, a spirit who has manifested here for many years came through and said: "Look to the head of your pulpit, it needs attention." The pulpit, which is one of the few "three-deckers" left in this country, very tall and ascended by two flights of stairs, dates from Queen Anne's time and carried a heavy oak sounding-board, about four feet in diameter and nearly a foot deep, suspended over my head; and it is not possible to see the condition of the fastenings from the floor of the church, or without the help of a tall ladder—the fastenings being concealed in the recess above the heavy oak "board." These fastenings have remained untouched for generations.

I was much impressed, knowing from long experience that these messages and forecasts of ours have been fulfilled with awe-inspiring accuracy, and on the following Sunday, after the morning service, I obtained a long ladder and, rearing it against the south wall, ascended to the sounding-board. I found to my astonishment that one of the iron bars supporting the heavy "board" was completely rusted through and, on laying hold of it, it bent up nearly a foot. The other bar was affixed to a part of the board which was badly worm-eaten and crumbling away, and the "board" might have crashed at any moment. None of this was visible from below.

As the "board" weighs at least a hundredweight and might have fallen five feet upon my head, the value of the warning may be realised.

In regard to the letter headed "Guarding Against Evil Influences" in last week's *LIGHT*, Mr. Tweedale writes: "The Rev. W. G. Hutchinson will find all this gone into in my book, *Man's Survival After Death*, (Sixth Edition, page 187), and also in my smaller book, *Present Day Spirit Phenomena and the Churches*."



atmosphere, beyond the whole stellar system . . . reached the heart of his dead mother where she dwelt in the invisible world."

Mr. Powys' pantheism seems somewhat to resemble that of certain aboriginal tribes south of the Sahara: not that that condemns it, since they are more likely than we to be nearer what is left of Pan.

John Crow's prayer, for instance, got him into trouble with the earth. "Among all the greater gods around him it was the soul of the earth, however, that remained most jealous and hostile," and, in wrath at Crow's appeal to his departed parent, "the thoughts of the earth-mother throbbed with the dull, indefinable, unappeasable jealousy of a human mother."

Even darkness comes into the Pantheon as "a polymorphous amorist, irresistible, not to be stayed . . . this twin daughter of the Aboriginal Abyss, whose incestuous embrace is all about a woman."

The author interprets for us the speech of trees, gives us a conversation between a wood louse, with a rude rural intonation, and a human louse, who "spoke the lice language with its beautiful vowel sounds to perfection," and "a dialogue without words between the red light of the Reserved Sacrament and the empty sarcophagus of St. Joseph."

It is, of course, impossible to treat in a brief review more than one aspect of a romance of nearly half a million words. The spiritual outlook has been chosen here, as appropriate to *LIGHT*, and because other reviewers have left it studiously alone. But there is much else that is admirable: humour, drama, poetic fancy, a penetrating and sympathetic insight, a relentless dissection of character, all embedded in an amazing and often suffocating prodigality of detail.

An insect falling off a turnip, or a dead fly lying on its back, demands elegiac celebration; and we have to be told the date when the lid of Miss Drew's little silver jug was soldered, though it does not even affect the jug. This prodigality in a measure, but only in a measure, accounts for the bulk of this enormous book; for it is also stuffed full of thought; and it is idle to rail at what to the author seems the best means for its presentment.

### LADY PALMER'S BOOK

In *Landmarks* (Williams, Lea & Co., Ltd., 3s. 6d.) Lady Palmer tells a simple homely story, free of literary guile and artifice. The "Landmarks" are some of the outstanding events between 1913 and 1920, covering the period of the war, with which is interwoven the history of the characters in the novel—a hospital nurse, the husband, an unprincipled man to whom she is unhappily mated, and the lover to whom she is wedded after the death of the erring spouse. He has been blinded in the war, but faces his misfortune with courage. There is some psychic interest and discussion of social problems, and the writing is marked by a devout piety and a deep human sympathy. It adds to the interest of the story that it is founded on fact. The proceeds of the sale of the work are to be devoted to a charity for the blind.

### "THE LIFE ETERNAL"

"The Life Eternal" is the title of a book to be published before Christmas, containing a new series of messages purporting to come from W. T. Stead. In regard to its contents, Mr. Fred Edouin writes:

"It has been my privilege to assist in a small way in preparing this startling script for publication. *Life Eternal* is a "follow up" though not a sequel, to *The Blue Island*. In simple, concise "journallese" all the difficulties which confront the seeker are cleared up. "Do we follow our profession or trade on the other side?" "Do we reincarnate?" "How do suicides fare?" "What qualities in the earth life lead to the most rapid progress on the other side?" These, and a hundred other questions, have been answered in a way that must strengthen every sincere enquirer's determination to "carry on."

## STRENGTH FROM DREAMS

"DREAMS," was the subject taken by Mrs. Hewat McKenzie for her address at the Queen's Hall service of the Marylebone Spiritualist Association on Sunday evening, when, in spite of the fine weather and out-of-door attractions, there was a large attendance.

Psycho-analysis, she said, was proving a "Rossetta Stone" for the understanding of dreams, but she believed that in the study of psychic facts through mediumship they had another "Rossetta Stone" waiting to be used—for those with psychic knowledge were aware of the great family-likeness between mediumistic methods and results and dream experiences.

It might be asked why results were so often worthless when these methods of interpretation were available. But were they? "I grant that what we bring back to consciousness, if we remember at all," said Mrs. McKenzie, "is often but a poor harvest. But is any experience on any plane of consciousness lost because we do not remember it on another? We often wake feeling extremely happy, without any visible reason; or we feel we have been a long way off having worthwhile experiences, and yet not a trace can be recalled. But what stores of encouragement and wisdom may not be stacked up in our mind ready for some emergency when the right word or action may be required. We are often astonished at the fortitude with which emergencies are met as if all was already known and prepared for, and the experiences of those who dream and remember their dreams are a clue to what is happening probably with many others. 'Sleep on it,' is homely wisdom justified by human experience."

Mrs. Estelle Roberts's clairvoyant descriptions were outstanding in their excellence, even in comparison with her brilliant record in the past. Names and other particulars of unseen friends of various members of the audience came with an accuracy that elicited instant response; it was clear that some of the recipients were astonished and delighted at the messages that she gave. Some amusement was caused at one point where a fact that a spirit-communicator, as she stated, repeated the words, "be good, be good." She supposed this to be an admonition to herself, but it turned out that the name which the spirit had borne on earth was "Begood" and this, like all other descriptions, was acknowledged as accurate.

### FINISHED THE STORY

THE following story, appropriately headed "Proof," is told by Mr. Guy P. J. L'Estrange in the "Psychic Corner" which he conducts so successfully in the *Year-month Independent*, and which has now been "running" for six months without a break.

"Mrs. Frances M. Tunbridge, wife of the late Mr. Thomas M. Tunbridge, Mus. B. (Oxon)" he writes, "recently related to me an interesting incident affording excellent evidence of spirit-return. Talking to a certain trance Medium one evening, she presently began to tell him of an early experience which she had not, hitherto, repeated. 'I had uttered only a few sentences,' she said, 'when suddenly, the Medium's head fell forward, and he was in trance.' 'Hullo, my dear!' came my husband's voice. 'Tommy!' I exclaimed joyfully, and, then, after a few words, I asked: 'Did you hear what we were talking about?' 'Of course I did,' he replied. 'Well, go on then—finish the story,' I laughed.

"And he did too," concluded Mrs. Tunbridge. "Finished it absolutely correctly, as no one other than himself, or myself, could; for the facts were known only to our two selves."

"Pretty good that, isn't it?" is Mr. L'Estrange's comment.



atmosphere, beyond the whole stellar system . . . reached the heart of his dead mother where she dwelt in the invisible world."

Mr. Powys' pantheism seems somewhat to resemble that of certain aboriginal tribes south of the Sahara: not that that condemns it, since they are more likely than we to be nearer what is left of Pan.

John Crow's prayer, for instance, got him into trouble with the earth. "Among all the greater gods around him it was the soul of the earth, however, that remained most jealous and hostile," and, in wrath at Crow's appeal to his departed parent, "the thoughts of the earth-mother throbbed with the dull, indefinable, unappeasable jealousy of a human mother."

Even darkness comes into the Pantheon as "a polymorphous amorist, irresistible, not to be stayed . . . this twin daughter of the Aboriginal Abyss, whose incestuous embrace is all about a woman."

The author interprets for us the speech of trees, gives us a conversation between a wood louse, with a rude rural intonation, and a human louse, who "spoke the lice language with its beautiful vowel sounds to perfection," and "a dialogue without words between the red light of the Reserved Sacrament and the empty sarcophagus of St. Joseph."

It is, of course, impossible to treat in a brief review more than one aspect of a romance of nearly half a million words. The spiritual outlook has been chosen here, as appropriate to *LIGHT*, and because other reviewers have left it studiously alone. But there is much else that is admirable: humour, drama, poetic fancy, a penetrating and sympathetic insight, a relentless dissection of character, all embedded in an amazing and often suffocating prodigality of detail.

An insect falling off a turnip, or a dead fly lying on its back, demands elegiac celebration; and we have to be told the date when the lid of Miss Drew's little silver jug was soldered, though it does not even affect the jug. This prodigality in a measure, but only in a measure, accounts for the bulk of this enormous book; for it is also stuffed full of thought; and it is idle to rail at what to the author seems the best means for its presentment.

### LADY PALMER'S BOOK

In *Landmarks* (Williams, Lea & Co., Ltd., 3s. 6d.) Lady Palmer tells a simple homely story, free of literary guile and artifice. The "Landmarks" are some of the outstanding events between 1913 and 1920, covering the period of the war, with which is interwoven the history of the characters in the novel—a hospital nurse, the husband, an unprincipled man to whom she is unhappily mated, and the lover to whom she is wedded after the death of the erring spouse. He has been blinded in the war, but faces his misfortune with courage. There is some psychic interest and discussion of social problems, and the writing is marked by a devout piety and a deep human sympathy. It adds to the interest of the story that it is founded on fact. The proceeds of the sale of the work are to be devoted to a charity for the blind.

### "THE LIFE ETERNAL"

"The Life Eternal" is the title of a book to be published before Christmas, containing a new series of messages purporting to come from W. T. Stead. In regard to its contents, Mr. Fred Edouin writes:

"It has been my privilege to assist in a small way in preparing this startling script for publication. *Life Eternal* is a "follow up" though not a sequel, to *The Blue Island*. In simple, concise "journallese" all the difficulties which confront the seeker are cleared up. "Do we follow our profession or trade on the other side?" "Do we reincarnate?" "How do suicides fare?" "What qualities in the earth life lead to the most rapid progress on the other side?" These, and a hundred other questions, have been answered in a way that must strengthen every sincere enquirer's determination to "carry on."

## STRENGTH FROM DREAMS

"DREAMS," was the subject taken by Mrs. Hewat McKenzie for her address at the Queen's Hall service of the Marylebone Spiritualist Association on Sunday evening, when, in spite of the fine weather and out-of-door attractions, there was a large attendance.

Psycho-analysis, she said, was proving a "Rossetta Stone" for the understanding of dreams, but she believed that in the study of psychic facts through mediumship they had another "Rossetta Stone" waiting to be used—for those with psychic knowledge were aware of the great family-likeness between mediumistic methods and results and dream experiences.

It might be asked why results were so often worthless when these methods of interpretation were available. But were they? "I grant that what we bring back to consciousness, if we remember at all," said Mrs. McKenzie, "is often but a poor harvest. But is any experience on any plane of consciousness lost because we do not remember it on another? We often wake feeling extremely happy, without any visible reason; or we feel we have been a long way off having worthwhile experiences, and yet not a trace can be recalled. But what stores of encouragement and wisdom may not be stacked up in our mind ready for some emergency when the right word or action may be required. We are often astonished at the fortitude with which emergencies are met as if all was already known and prepared for, and the experiences of those who dream and remember their dreams are a clue to what is happening probably with many others. 'Sleep on it,' is homely wisdom justified by human experience."

Mrs. Estelle Roberts's clairvoyant descriptions were outstanding in their excellence, even in comparison with her brilliant record in the past. Names and other particulars of unseen friends of various members of the audience came with an accuracy that elicited instant response; it was clear that some of the recipients were astonished and delighted at the messages that she gave. Some amusement was caused at one point where a fact that a spirit-communicator, as she stated, repeated the words, "be good, be good." She supposed this to be an admonition to herself, but it turned out that the name which the spirit had borne on earth was "Begood" and this, like all other descriptions, was acknowledged as accurate.

## FINISHED THE STORY

THE following story, appropriately headed "Proof," is told by Mr. Guy P. J. L'Estrange in the "Psychic Corner" which he conducts so successfully in the *Yarmouth Independent*, and which has now been "running" for six months without a break.

"Mrs. Frances M. Tunbridge, wife of the late Mr. Thomas M. Tunbridge, Mus. B. (Oxon)" he writes, "recently related to me an interesting incident affording excellent evidence of spirit-return. Talking to a certain trance Medium one evening, she presently began to tell him of an early experience which she had not, hitherto, repeated. 'I had uttered only a few sentences,' she said, 'when suddenly, the Medium's head fell forward, and he was in trance.' 'Hullo, my dear!' came my husband's voice. 'Tommy!' I exclaimed joyfully, and, then, after a few words, I asked: 'Did you hear what we were talking about?' 'Of course I did,' he replied. 'Well, go on then—finish the story,' I laughed.

"And he did too," concluded Mrs. Tunbridge. "Finished it absolutely correctly, as no one other than himself, or myself, could; for the facts were known only to our two selves."

"Pretty good that, isn't it?" is Mr. L'Estrange's comment.



## LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree.)

## MR. J. ARTHUR FINDLAY'S BOOK

Sir,—I am extremely sorry to have seemed to slight the importance of any part of Mr. Findlay's book, and hoped my review would persuade everyone to read it.

I studied carefully the chapters to which his letter (*LIGHT*, August 25), refers, and I have read them again without finding anything that differs greatly from what mystics, theosophists and physicists have told us—not, I confess, that new views of the Hereafter impress me much: there have been so many, and, as Professor Hyslop once complained pathetically, "The contradictions are so numerous that it is hopeless to try to accept a superficial interpretation of the phenomena."

I mentioned "immortality, reincarnation, the First Cause, the origin of evil," as amongst the many questions which have still to be satisfactorily answered from the other side—they do not figure in Mr. Findlay's communications from "Etheria"—and I doubt if it is reasonable to expect a reply from the present sources of our information.

H. F. PREVOST BATTERSBY.

[A long and important letter from Mr. Findlay on the purpose and teaching of his book, *The Rock of Truth*, will be published in *LIGHT* next week.—EDITOR.]

\* \* \*

## "TELEPATHY FOR TRADE"

Sir,—The letter from Mr. Godfrey Burchett in your issue of 4th Aug., does not appear to endorse the opinion that the faculty he refers to is non-spiritual and he challenges those who do to put their theory to a practical test for business purposes. This is only raising a step higher a quibble over the correct name to a quibble over the source of the faculty. The main question whether it can be used for trade purposes first came to my notice some few years ago at a side show at an Exhibition in Bingley Hall, Birmingham, where a boy twelve years of age was giving demonstrations of his powers designated

(Continued from previous page)

Whatever Dr. Eisler's views, we have also to consider those of the University scholars who have carefully considered the Cleophas Scripts and whose identity was known to the late Dr. Lamond. The latter testifies to this fact in an additional personal note to the Second Edition of the book.

Not only do these scholars express the opinion that these writings may be of "incalculable value," but they further state that: "If the present record be in any wise authentic, it is undoubtedly to be regarded as a most momentous contribution to our knowledge of apostolic times." It remains for time to prove whether or no these writings are to be accepted as authentic history. But, because of the sincerity of the writer, Miss Cummins, and of the writing itself, they seem already to have gained the acceptance of a considerable number of people. Those who know her realise that it is quite beyond the powers of Miss Cummins—even allowing for the elasticity of her subconscious mind—to describe both historically and geographically times and places of which she has no knowledge. Also, we must take into consideration the fact that she is describing conditions as they apparently existed nineteen hundred years ago.

A further volume dealing with Paul's experiences in Ephesus and with the troubles in the Corinthian Church is to be published in the autumn. It is to be hoped that Dr. Eisler will discover further documents which bear on the hitherto unrevealed history which is disclosed in this new volume.

"Second Sight." The showman walked amongst the audience asking for any article they cared to produce and which the boy who had been blindfolded, correctly described every time and in minute detail. I handed the showman a rule on which my initials were incised. The showman said "What have I in my hand," the reply from the boy was "a measure, or rule"—"Is there any mark you can see on this rule to say who it belongs to?" said the showman, and the boy replied—"Yes." "What are they?" was the next question and the reply came "J.B.M."

This set me thinking seriously. I am an estimator for large building contracts and if I could "see" or know the figure at which my competitors were sending in their tenders I could send my tender in at a lower figure and secure the contract. I should of course prepare my own estimate and if competitors' estimates were unreasonably low, well, they could have the contract.

Now for the "but." Why could not my competitors do the same and see my estimate and those of the other competitors and if we could all do this or hire "telepathists" "second sight readers," or other the name of persons possessing the faculty we should have to resort to some other method to outwit our competitors or G.H.Q. to out-general the enemy.

I therefore did not attempt setting out to acquire this wonderful faculty more than to learn resolutely all I could about my own particular profession and by diligence seek to acquire a greater store of facts than competitors were likely to take the trouble to do. This has meant for me working day and night on many occasions without sleep and little food, and I have never regretted it, though I have not made a fortune except perhaps that "To have an aim in life is the only fortune worth finding."

It is written "man shall earn his bread by the sweat of his brow," and I do not advise anyone to try otherwise.

JOHN B. MORGAN.

## A FRIENDLY WARNING

THE Rev. Charles L. Tweedale, Vicar of Weston, writes as follows:

On August 11th, at a sitting at my vicarage, a spirit who has manifested here for many years came through and said: "Look to the head of your pulpit, it needs attention." The pulpit, which is one of the few "three-deckers" left in this country, very tall and ascended by two flights of stairs, dates from Queen Anne's time and carried a heavy oak sounding-board, about four feet in diameter and nearly a foot deep, suspended over my head; and it is not possible to see the condition of the fastenings from the floor of the church, or without the help of a tall ladder—the fastenings being concealed in the recess above the heavy oak "board." These fastenings have remained untouched for generations.

I was much impressed, knowing from long experience that these messages and forecasts of ours have been fulfilled with awe-inspiring accuracy, and on the following Sunday, after the morning service, I obtained a long ladder and, rearing it against the south wall, ascended to the sounding-board. I found to my astonishment that one of the iron bars supporting the heavy "board" was completely rusted through and, on laying hold of it, it bent up nearly a foot. The other bar was affixed to a part of the board which was badly worm-eaten and crumbling away, and the "board" might have crashed at any moment. None of this was visible from below.

As the "board" weighs at least a hundredweight and might have fallen five feet upon my head, the value of the warning may be realised.

In regard to the letter headed "Guarding Against Evil Influences" in last week's *LIGHT*, Mr. Tweedale writes: "The Rev. W. G. Hutchinson will find all this gone into in my book, *Man's Survival After Death*, (Sixth Edition, page 187), and also in my smaller book, *Present Day Spirit Phenomena and the Churches*."



atmosphere, beyond the whole stellar system . . . reached the heart of his dead mother where she dwelt in the invisible world."

Mr. Powys' pantheism seems somewhat to resemble that of certain aboriginal tribes south of the Sahara: not that that condemns it, since they are more likely than we to be nearer what is left of Pan.

John Crow's prayer, for instance, got him into trouble with the earth. "Among all the greater gods around him it was the soul of the earth, however, that remained most jealous and hostile," and, in wrath at Crow's appeal to his departed parent, "the thoughts of the earth-mother throbbed with the dull, indefinable, unappeasable jealousy of a human mother."

Even darkness comes into the Pantheon as "a polymorphous amorist, irresistible, not to be stayed . . . this twin daughter of the Aboriginal Abyss, whose incestuous embrace is all about a woman."

The author interprets for us the speech of trees, gives us a conversation between a wood louse, with a rude rural intonation, and a human louse, who "spoke the lice language with its beautiful vowel sounds to perfection," and "a dialogue without words between the red light of the Reserved Sacrament and the empty sarcophagus of St. Joseph."

It is, of course, impossible to treat in a brief review more than one aspect of a romance of nearly half a million words. The spiritual outlook has been chosen here, as appropriate to *LIGHT*, and because other reviewers have left it studiously alone. But there is much else that is admirable: humour, drama, poetic fancy, a penetrating and sympathetic insight, a relentless dissection of character, all embedded in an amazing and often suffocating prodigality of detail.

An insect falling off a turnip, or a dead fly lying on its back, demands elegiac celebration; and we have to be told the date when the lid of Miss Drew's little silver jug was soldered, though it does not even affect the jug. This prodigality in a measure, but only in a measure, accounts for the bulk of this enormous book; for it is also stuffed full of thought; and it is idle to rail at what to the author seems the best means for its presentment.

### LADY PALMER'S BOOK

In *Landmarks* (Williams, Lea & Co., Ltd., 3s. 6d.) Lady Palmer tells a simple homely story, free of literary guile and artifice. The "Landmarks" are some of the outstanding events between 1913 and 1920, covering the period of the war, with which is interwoven the history of the characters in the novel—a hospital nurse, the husband, an unprincipled man to whom she is unhappily mated, and the lover to whom she is wedded after the death of the erring spouse. He has been blinded in the war, but faces his misfortune with courage. There is some psychic interest and discussion of social problems, and the writing is marked by a devout piety and a deep human sympathy. It adds to the interest of the story that it is founded on fact. The proceeds of the sale of the work are to be devoted to a charity for the blind.

### "THE LIFE ETERNAL"

"The Life Eternal" is the title of a book to be published before Christmas, containing a new series of messages purporting to come from W. T. Stead. In regard to its contents, Mr. Fred Edouin writes:

"It has been my privilege to assist in a small way in preparing this startling script for publication. *Life Eternal* is a "follow up" though not a sequel, to *The Blue Island*. In simple, concise "journalese" all the difficulties which confront the seeker are cleared up. "Do we follow our profession or trade on the other side?" "Do we reincarnate?" "How do suicides fare?" "What qualities in the earth life lead to the most rapid progress on the other side?" These, and a hundred other questions, have been answered in a way that must strengthen every sincere enquirer's determination to "carry on."

## STRENGTH FROM DREAMS

"DREAMS," was the subject taken by Mrs. Hewat McKenzie for her address at the Queen's Hall service of the Marylebone Spiritualist Association on Sunday evening, when, in spite of the fine weather and out-of-door attractions, there was a large attendance.

Psycho-analysis, she said, was proving a "Rossetta Stone" for the understanding of dreams, but she believed that in the study of psychic facts through mediumship they had another "Rossetta Stone" waiting to be used—for those with psychic knowledge were aware of the great family-likeness between mediumistic methods and results and dream experiences.

It might be asked why results were so often worthless when these methods of interpretation were available. But were they? "I grant that what we bring back to consciousness, if we remember at all," said Mrs. McKenzie, "is often but a poor harvest. But is any experience on any plane of consciousness lost because we do not remember it on another? We often wake feeling extremely happy, without any visible reason; or we feel we have been a long way off having worthwhile experiences, and yet not a trace can be recalled. But what stores of encouragement and wisdom may not be stacked up in our mind ready for some emergency when the right word or action may be required. We are often astonished at the fortitude with which emergencies are met as if all was already known and prepared for, and the experiences of those who dream and remember their dreams are a clue to what is happening probably with many others. 'Sleep on it,' is homely wisdom justified by human experience."

Mrs. Estelle Roberts's clairvoyant descriptions were outstanding in their excellence, even in comparison with her brilliant record in the past. Names and other particulars of unseen friends of various members of the audience came with an accuracy that elicited instant response; it was clear that some of the recipients were astonished and delighted at the messages that she gave. Some amusement was caused at one point where a fact that a spirit-communicator, as she stated, repeated the words, "be good, be good." She supposed this to be an admonition to herself, but it turned out that the name which the spirit had borne on earth was "Begood" and this, like all other descriptions, was acknowledged as accurate.

## FINISHED THE STORY

THE following story, appropriately headed "Proof," is told by Mr. Guy P. J. L'Estrange in the "Psychic Corner" which he conducts so successfully in the *Yarmouth Independent*, and which has now been "running" for six months without a break.

"Mrs. Frances M. Tunbridge, wife of the late Mr. Thomas M. Tunbridge, Mus. B. (Oxon)" he writes, "recently related to me an interesting incident affording excellent evidence of spirit-return. Talking to a certain trance Medium one evening, she presently began to tell him of an early experience which she had not, hitherto, repeated. 'I had uttered only a few sentences,' she said, 'when suddenly, the Medium's head fell forward, and he was in trance.' 'Hullo, my dear!' came my husband's voice. 'Tommy!' I exclaimed joyfully, and, then, after a few words, I asked: 'Did you hear what we were talking about?' 'Of course I did,' he replied. 'Well, go on then—finish the story,' I laughed.

"And he did too," concluded Mrs. Tunbridge. "Finished it absolutely correctly, as no one other than himself, or myself, could; for the facts were known only to our two selves."

"Pretty good that, isn't it?" is Mr. L'Estrange's comment.



## BOOK REVIEW

By H. F. PREVOST BATTERSBY

## WORLD-MAGIC

IT is not surprising that reviewers of Mr. Powys' book\* have been moved to the extremes of disparagement and adulation. A "big book" it certainly is, being of the length of six ordinary novels, and they must have been very conscientious critics who perused every word of it.

Its discursiveness is phenomenal; and its immense length is not required for any sort of development, since the entire period covered is but of a few months.

Nor is it easy to determine of what the romance consists. There are innumerable love-affairs, or what pass for such in Glastonbury, since that peculiar place—owing perhaps to being one of the "half a dozen reservoirs of world-magic on the whole surface of the globe" and with "the largest residue of unused power"—contrives that "none approach these three Glastonbury hills without an intensification of whatever erotic excitement they are capable of," an intensification which produces in its inhabitants the airiest indifference to the bonds of marriage, an indifference with which the author seems to sympathise, since he stamps as vicious any failure to ignore the seventh commandment.

One feels, indeed, rather sorry for Glastonbury. The author's denial of any portraiture in his characters is of no service to the unhappy little town which he has filled with them; to produce, as he puts it, "a definite personality of its own." Such a collection of sadists, nympholepts, dotards, neurotics, and polymorphous perverts was surely never squeezed into so small a space. The author mentions "the incorrigible immorality of her woman's mind," but that seems even more applicable to the masculine mentality of this enchanted town; since only its vicar appears able to resist the fatal attraction of a woman's figure, and his temperament is wrecked in the struggle.

Mr. Powys views it all with a complacent lenience, having a more penetrating vision of the psychic promptings of humanity than most of us can imagine: indeed, the disentangling of his philosophy from the labyrinthine web of his story is no easy matter.

The drama is started by a more or less spiritual vibration between a gentleman in a third-class carriage and "the divine-diabolic soul of the First Cause of all life," a ripple which passes "beyond the deepest pools of emptiness between the uttermost stellar systems."

We are thus attuned at the start to a rather large scale of thought, and we need to be.

"The only causal energy in Nature is the energy of the double-natured First Cause and of the innumerable lesser personalities"—we shall come to these later—"whose existence is revealed in the unrolling of Time. And the ecstatic quiver of the great cosmic ripple we call sex runs through the whole universe and functions in every organism independent of external objects of desire!"

When his sadic temptation assails Owen Evans, we are told that "such abominable wickedness came straight out of the evil in the heart of the First Cause, travelled through the interlunar spaces, and entered the particular nerve in the erotic organism of Mr. Evans which was predestined to respond to it."

The assistance to be expected from the First Cause seems to be a good deal of a toss up. "By pure chance," as the author admits, "the spasm of gratitude" from an adulterous couple, "straight to the heart of the Cause of Life . . . reached the good in the nature of the Eternal Being and dodged the evil," bringing to them "a backwash of profane delight."

On the other hand, the prayer of another couple, whose restrained affections earns the author's disapproval, only

succeeded in reaching "the very brink of the floating Fount of Life," and there "roused a response in Its evil Will."

It is explained "what happens when such a wild-goose heart-furious arrow of human wanting touches that portion of the First Cause's awareness that encircles the atmospheric circumference of the earth. So many other organisms throughout the stellar constellations and throughout the higher dimensions are unceasingly crying out to this Primordial Power, that it can obviously only offer to the supplications of our planet a limited portion of its magnetic receptivity."

It is further divulged that, owing to its "Good-Evil" character, it is always warring against itself; and even prayers which have reached the First Cause stand a risk of being turned down by "the evil will of this vast Janus-faced Force."

One is recommended to address one's prayers during either of the Two Twilights, since at noon they "are often intercepted by the Sun," and "at midnight are liable to be waylaid by the Moon . . . or by the spirit of some thwarting planet . . . while other hours are malignant and baleful."

Indeed the chances of getting to the right side of the First Cause are so remarkably slender that one is recommended to pray rather to the "lesser gods," since in some of these "there is hardly any evil at all."

The case of Mat Dekker, vicar of Glastonbury, is instanced as a solemn warning. The vicar had preferred Christ to the Sun, and failed to make "a grateful gesture towards this great Deity." In consequence "the strange superhuman consciousness of that great reddish orb . . . roused to anger against this simple priest, had resolved with a mysterious envenoming tenacity, corrosive and deadly, to separate him from the only earthly thing he loved . . . 'Let his Christ protect him!' . . . thought this great outpourer of life heat."

Venus too, as in Trojan days, projects an amorous interference. "This celestial luminary, this immortal sign in the heavens, emerged now from the cloudy western lake . . . a long relaxed shiver of nervous relief passed through Nell Zoyland's perfect breasts . . . and ever since the moment when some mysterious vibration had passed between the girl and that white planet in the western sky, Nell's mood had completely changed . . . she permitted Aphrodite to be her guide. And the harlot goddess persuaded her to keep both her man and her lover."

The moon, pouring down "a stream of ambiguous influence," appears in various scenes; but once "too many feminine nerves . . . were draining just then that strange Being's vitality, so that the magic touch that fell upon Percy's relaxed limbs as Zoyland dragged her along . . . was a mere accidental overflow; casual, uncalculated." However, it was quite sufficient to ensure the typical Glastonbury climax, since it might be said of almost any one of its ladies that "her mind by night and day was a temple full of 'chain-swung censers' to the Cyprian."

The moon, however, is not always allowed to triumph. John Geard, a remarkable character, who drove out a cancer and raised the dead to life, "when once his warm, thick, Christ-supported nature felt the ice-cold paw upon its throat of the unappeased Cerberus of life-devouring annihilation," staring at the "distorted moon . . . projected his human consciousness . . . till it reached the side of that radiant abortion. From that vantage-ground in space he projected it again till it reached the unthinkable circumference of the astronomical universe. From this dizzy point he surveyed the whole sidereal world . . . the whole inconceivable ensemble of etheric and stellar and telluric Matter."

These excursions into space are by no means unusual. John Crow's prayer, after crossing the fens and dykes of Norfolk, like an aeroplane taking off, "left the earth altogether, and shooting outward, beyond the earth's

\* *A Glastonbury Romance*. John Cowper Powys. London. John Lane. 1933. 10/6.



## Light

All communications for the EDITOR should be addressed "The Editor of *Light*, 16, Queensberry Place, South Kensington, London, S.W.7." Phone: Kensington 3751. (Editorial only)

Subscription Rates (including postage)—12 months, 20s.; 6 months, 10s., or from Newsagents, 4d. weekly.

Subscriptions should NOT be sent to the Editor, but should in all cases be addressed to the Manager of *LIGHT*, 16, Queensberry Place, South Kensington, London, S.W.7. Cheques and Postal Orders should be crossed and made payable to L.S.A. PUBLICATIONS LTD.

AMERICAN and CANADIAN subscribers can remit by International Money Order obtainable at all post offices, or from the foreign-exchange departments of most national banks, at the current rate of exchange.

ADVERTISEMENTS.—For rates apply: The Advertisement Manager, *LIGHT*, 16, Queensberry Place, South Kensington, London, S.W.7. (Phone: Kensington 3758). Telegrams: "Survival, London."

### "THE CHURCH AND SPIRITUALISM"

FATHER HERBERT THURSTON, S.J., is well-known in London as a keen student of Psychical Research, and his lectures and occasional writings have shown that he has an extensive and sympathetic knowledge of the evidential literature of Spiritualism. He is, it may be supposed, one of the best-informed priests, on these subjects, in the Roman Catholic Church; and the publication of his book, *The Church and Spiritualism* (which will be reviewed in an early issue of *LIGHT*) is therefore an event of importance both to the Church and to Spiritualism—to the Church, because it gives its members a legitimate opportunity of reading a fair presentation of the evidence for Spiritualism; to Spiritualism, because it is bound to strengthen and accelerate the movement amongst thoughtful readers.

By "the Church," Father Thurston of course means the Roman Catholic Church; and it may be hoped that those responsible for the guidance of that great body in this country will take careful note of what he has to say and act on it. If they do, they will at once put a stop to the activities of Father Knapp, the amateur conjurer who tours the country giving entertainments, which he describes as "mock seances," for the purpose of persuading ignorant people that all seance phenomena are produced by trickery—a theory which Father Thurston, in his book, shows conclusively to be untrue. They will also prevent their teachers and press propagandists from asserting that Spiritualist phenomena, when real, is "of the devil," for Father Thurston shows that good results have often followed the receipt of spirit-messages and even cites cases in which, on the advice of spirit-communicators, people have joined the Roman Catholic Church.

Father Thurston deals with the evidence fairly; but, as a good son of the Church, he is careful to make it clear that, whilst he thinks that enquiry is necessary, he agrees that the Church is justified in forbidding its members

attempting to communicate with the dead. That his book has official approval is shown by the fact that it bears the *imprimatur* of the *Archiepiscopus Milwaukiensis*, and the "faithful" are therefore at full liberty to read it. English readers however, may be curious to know why the *imprimatur* is that of an American Archbishop and why the book is published in America (Bruce Publishing Co., Milwaukee, price 2.75 dollars), seeing that Father Thurston's sphere of work is in London.

It is of interest to note that although the Roman Catholic Church officially bans Spiritualism, there appears to be good ground for believing that many of its better-informed members, clerical and lay, are fully acquainted with the various methods of spirit-communication and make occasional or regular use of them. Recently, in a communication to *LIGHT* (June 16), the Rev. W. A. Reid, of Glasgow, stated that it was "a matter of common knowledge" in that city "that many priests practised the cult *sub rosa*;" and, in her Notes from Italy in *LIGHT* of August 18, Mrs. Isabel Emerson stated that her information was that the Spiritualist movement was steadily spreading among all classes there, "notably among university students and professors and the more enlightened clergy," and that "seances have been held for some years past in the Vatican and remarkably complete materialisations obtained, including that of Pope Pius X." Should these statements be even approximately true, there must be many priests and laymen who could supplement Father Thurston's appeals to printed evidence by conclusive incidents in their own experience.

### THE COMMON ENEMY

THERE are, as we point out on another page, important points on which complete agreement exists between Spiritualism and the Christian view of "things to come" as proclaimed by preachers who deal with the practical things of life. These points, indeed, are so important that it seems certain that in course of time all Christians will recognise Spiritualism as an ally.

But one may go further and emphasise that, as the facts of Spiritualism are at the basis of all religions, so all religions have things in common—and these the practical things—on which they can concentrate without sacrificing anything of their independence or being disloyal to their principles in any way. The Inter-Religious Crusade in London is proof of this. Promoted by a Spiritualist (Mrs. St. Clair Stobart), it aims at giving Religion a co-operative platform, on which Materialism and all it connotes will be recognised as the common enemy. The first four meetings of this Crusade are to be held at Whitfield's Tabernacle, Tottenham Court Road, on September 14 and succeeding Thursdays at one o'clock.



## LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree.)

## MR. J. ARTHUR FINDLAY'S BOOK

Sir,—I am extremely sorry to have seemed to slight the importance of any part of Mr. Findlay's book, and hoped my review would persuade everyone to read it.

I studied carefully the chapters to which his letter (LIGHT, August 25), refers, and I have read them again without finding anything that differs greatly from what mystics, theosophists and physicists have told us—not, I confess, that new views of the Hereafter impress me much: there have been so many, and, as Professor Hyslop once complained pathetically, "The contradictions are so numerous that it is hopeless to try to accept a superficial interpretation of the phenomena."

I mentioned "immortality, reincarnation, the First Cause, the origin of evil," as amongst the many questions which have still to be satisfactorily answered from the other side—they do not figure in Mr. Findlay's communications from "Etheria"—and I doubt if it is reasonable to expect a reply from the present sources of our information.

H. F. PREVOST BATTERSBY.

[A long and important letter from Mr. Findlay on the purpose and teaching of his book, *The Rock of Truth*, will be published in LIGHT next week.—EDITOR.]

\* \* \*

## "TELEPATHY FOR TRADE"

Sir,—The letter from Mr. Godfrey Burchett in your issue of 4th Aug., does not appear to endorse the opinion that the faculty he refers to is non-spiritual and he challenges those who do to put their theory to a practical test for business purposes. This is only raising a step higher a quibble over the correct name to a quibble over the source of the faculty. The main question whether it can be used for trade purposes first came to my notice some few years ago at a side show at an Exhibition in Bingley Hall, Birmingham, where a boy twelve years of age was giving demonstrations of his powers designated

(Continued from previous page)

Whatever Dr. Eisler's views, we have also to consider those of the University scholars who have carefully considered the Cleophas Scripts and whose identity was known to the late Dr. Lamond. The latter testifies to this fact in an additional personal note to the Second Edition of the book.

Not only do these scholars express the opinion that these writings may be of "incalculable value," but they further state that: "If the present record be in any wise authentic, it is undoubtedly to be regarded as a most momentous contribution to our knowledge of apostolic times." It remains for time to prove whether or no these writings are to be accepted as authentic history. But, because of the sincerity of the writer, Miss Cummins, and of the writing itself, they seem already to have gained the acceptance of a considerable number of people. Those who know her realise that it is quite beyond the powers of Miss Cummins—even allowing for the elasticity of her subconscious mind—to describe both historically and geographically times and places of which she has no knowledge. Also, we must take into consideration the fact that she is describing conditions as they apparently existed nineteen hundred years ago.

A further volume dealing with Paul's experiences in Ephesus and with the troubles in the Corinthian Church is to be published in the autumn. It is to be hoped that Dr. Eisler will discover further documents which bear on the hitherto unrevealed history which is disclosed in this new volume.

"Second Sight." The showman walked amongst the audience asking for any article they cared to produce and which the boy who had been blindfolded, correctly described every time and in minute detail. I handed the showman a rule on which my initials were incised. The showman said "What have I in my hand," the reply from the boy was "a measure, or rule"—"Is there any mark you can see on this rule to say who it belongs to?" said the showman, and the boy replied—"Yes." "What are they?" was the next question and the reply came "J.B.M."

This set me thinking seriously. I am an estimator for large building contracts and if I could "see" or know the figure at which my competitors were sending in their tenders I could send my tender in at a lower figure and secure the contract. I should of course prepare my own estimate and if competitors' estimates were unreasonably low, well, they could have the contract.

Now for the "but." Why could not my competitors do the same and see my estimate and those of the other competitors and if we could all do this or hire "telepathists" "second sight readers," or other the name of persons possessing the faculty we should have to resort to some other method to outwit our competitors or G.H.Q. to out-general the enemy.

I therefore did not attempt setting out to acquire this wonderful faculty more than to learn resolutely all I could about my own particular profession and by diligence seek to acquire a greater store of facts than competitors were likely to take the trouble to do. This has meant for me working day and night on many occasions without sleep and little food, and I have never regretted it, though I have not made a fortune except perhaps that "To have an aim in life is the only fortune worth finding."

It is written "man shall earn his bread by the sweat of his brow," and I do not advise anyone to try otherwise.

JOHN B. MORGAN.

## A FRIENDLY WARNING

THE Rev. Charles L. Tweedale, Vicar of Weston, writes as follows:

On August 11th, at a sitting at my vicarage, a spirit who has manifested here for many years came through and said: "Look to the head of your pulpit, it needs attention." The pulpit, which is one of the few "three-deckers" left in this country, very tall and ascended by two flights of stairs, dates from Queen Anne's time and carried a heavy oak sounding-board, about four feet in diameter and nearly a foot deep, suspended over my head; and it is not possible to see the condition of the fastenings from the floor of the church, or without the help of a tall ladder—the fastenings being concealed in the recess above the heavy oak "board." These fastenings have remained untouched for generations.

I was much impressed, knowing from long experience that these messages and forecasts of ours have been fulfilled with awe-inspiring accuracy, and on the following Sunday, after the morning service, I obtained a long ladder and, rearing it against the south wall, ascended to the sounding-board. I found to my astonishment that one of the iron bars supporting the heavy "board" was completely rusted through and, on laying hold of it, it bent up nearly a foot. The other bar was affixed to a part of the board which was badly worm-eaten and crumbling away, and the "board" might have crashed at any moment. None of this was visible from below.

As the "board" weighs at least a hundredweight and might have fallen five feet upon my head, the value of the warning may be realised.

In regard to the letter headed "Guarding Against Evil Influences" in last week's LIGHT, Mr. Tweedale writes: "The Rev. W. G. Hutchinson will find all this gone into in my book, *Man's Survival After Death*, (Sixth Edition, page 187), and also in my smaller book, *Present Day Spirit Phenomena and the Churches*."



## FATE AND FORETELLING

By DAVID GOW

IN his recent article "Foreseeing the Future" Dr. Nandor Fodor expresses his difficulty in reconciling the possibility of foreseeing the future with the idea of Free-will. In short, he raises the question whether the possibility of seeing some future event may not imply fatalism, *i.e.*, that the event is already there and no effort on our part can alter it. He cites Professor Richet as holding the same view; yet I cannot, with all respect to that great authority, consent to the idea that "the future is determined because the seer has seen it." It seems to me that the future is to some extent fluid and not (save on rare occasions) precisely calculable. I have known in my own experience future events previsioned in the closest detail but when the event itself did happen there was usually some little disparity between the vision and the fact. I could give some curious examples of these discrepancies—in one case everything foretold came to pass with the exception that the subject of the prediction did not do a certain thing as had been foretold. It was not that he tried to avoid it, but by the merest chance as it seemed, the place he was to have visited (according to the seer) was closed on the day of his visit. But all the rest of the vision was "according to plan."

I have always held that we might save ourselves much fruitless speculation on some of these subjects by consulting the more intelligent communicators in the Unseen World, and one of these on several occasions described prevision as a faculty of the mind rather akin to those intelligent anticipations of the future which are achieved by farsighted men. Some minds, he said, could trace out the future by a series of links and sequences, but they were always liable to err, because some factor not foreseeable might come in later to alter the course of things, so that a prediction might be fulfilled in greater or lesser part but not with complete exactness. It might be very exact indeed without proving that there was any fixity in the future or anything predetermined in the course of our lives.

I speak without authority, except my own experience arising in part from a faculty of prevision which has been with me from childhood, so that I have had the opportunity of discovering that while some events may be foreseen with wonderful fidelity to the subsequent happenings, others go astray precisely as though they were at first determined but afterwards altered in some measure, however slightly, by some circumstance not in the knowledge of the seer.

## MR. J. MYERS' MEDIUMSHIP

MR. P. H. HARPER, hon. sec. of the Victoria Psychic Research Society, London, S.W.1., and Mr. Sidney Arnold, send us particulars of a test of Mr. John Myers' photographic mediumship carried through on Saturday (August 26) by a party of eleven Dutch Spiritualists, headed by Miss Quanjer.

"It can be stated," they say, "that Mr. Myers had no contact whatsoever. The whole procedure, such as loading, signing of plates, exposures and developing—was carried out by the Dutch visitors." There were two exposures and both resulted in "extras." A print of one photograph, showing two "extras," has been sent to us.

The following signed statement is made by the visitors from Holland:

"We, the undersigned, came from Holland to Victoria Psychic Research Society, London, S.W.1., to have a photographic sitting with Mr. John Myers on August 26th, 1933. It was agreed that nobody should know where the plates were to be bought until the return of the Committee. Miss Quanjer, Mr. Dietvorst and Mr. S. Arnold, chosen for the Committee, left the premises, returned and reported that the plates were purchased at the Westminster Photographic Exchange, 119, Victoria Street, London, S.W.1. The wrapper was signed by the salesman and the purchasing Committee and the packet handed to Mr. Dietvorst. Miss Quanjer and Mr. Dietvorst went to the dark room where two plates, chosen at random were loaded into slides by Miss Quanjer, having been signed by her and Mr. Dietvorst, Mr. Myers watched proceedings only. Miss Quanjer took charge of the slides and Mr. Dietvorst kept the spare plates.

"EXPOSURE 1.—Miss Quanjer loaded camera, began and terminated exposure at Mr. Myers' instructions. Duration of exposure 4 mins., 27 secs. (Time keeper: Mr. Kasteelen).

"EXPOSURE 2.—Mrs. Julsing loaded camera, began and terminated exposure at Mr. Myers' instructions. Duration of exposure 4 mins., 30 secs. (Time keeper: Mr. van Grasstek).

"Miss Quanjer, Mr. Dietvorst and Mr. Myers went into dark-room. Miss Quanjer, an accomplished photographer, unloaded and developed.

RESULTS:—Exposure one, two extras; exposure two, one extra.

"Mr. Dietvorst sealed the remaining plates in an envelope for further use. Miss Quanjer retained seal and sealing wax. Sealed envelope locked up in the presence of Mr. Dietvorst, in Society's locker."

(Present at the Seance):

MEJUFFROUW QUANJER	MEVROUW KUYPERS VAN HARPEN
HEER DIETVORST	MEVROUW VAN MAREN
MEVROUW VAN GRASSTEK	MEVROUW BEUKELMAN
HEER VAN GRASSTEK	MEVROUW DE MEESTER VAN
HER KASTEELN	BUREN
MEVROUW JULSING	MEVROUW VAN ROMUNDE

## MR. MYERS AT BOURNEMOUTH

On Thursday, August 17th, Mr. John Myers visited the National Spiritualist Church, Bath Road, Bournemouth, and took a number of private photographs. He also made six exposures during the crowded evening meeting, on two plates of which were alleged spirit "extras." On each of the plates used for the private sittings there were "extras" purporting to be of spirit people. Having regard to all the evidence I have collected as to how the plates were obtained and from the expert examination of the prints, I am of the opinion that the results obtained have no relation to psychic photography.

FRANK T. BLAKE,

### MELL'S VENEZUELAN INDIGESTION CURE CURES

### INDIGESTION & RHEUMATISM

The NURSING MIRROR said, March 25th, page 488: "Is giving relief to sufferers in a remarkable way."

Sufferers from Indigestion, Flatulence, Heartburn, Dyspepsia, Acidity, Rheumatism, Insomnia, or nervous Debility.

Everywhere men and women who have been life-long sufferers from the agonies of Indigestion and Rheumatism are obtaining relief and cure by taking Mell's Venezuelan Indigestion CURE. In tablet form, this wonderful remedy contains no drugs, and is free from bismuth and magnesia. Non-laxative, the tablets are prepared from rare tropical compounds that go right to the root of the trouble. They bring immediate relief from heartburn, flatulence, dyspepsia, rheumatism, acidity, insomnia, and general debility, and banish those wearing, tearing pains. If you are a sufferer from any of these complaints you must have a box of MELL'S VENEZUELAN INDIGESTION CURE. We are so confident of the outstanding merits of this wonderful preparation that we offer a full-size 1/3 box free on receipt of a 1d. stamp. You will get immediate relief as soon as you take the first few tablets. Discovered by L. Mell, A.M.I.E.E.

Highly recommended by Doctors and State Registered Nurses. USED BY A CONTINENT.

In South America MELL'S VENEZUELAN INDIGESTION CURE is used extensively under another name. People swear by it. Now sufferers in Great Britain have a remarkable opportunity to gain benefit from this incomparable remedy. The first 1/3 box is free for a 1d. stamp and details of complaint.

Extracts from remarkable letters from satisfied users on request.

Send for a Box To-day. Price 1/3 and 2/6, post free. Cheque or P.O.

BRITISH VENEZUELAN DRUGGIST CO.,

DEPT. 11, 11 ARGYLE ROAD, SOUTHPORT, ENGLAND.  
(Sole Concessionaires for the British Empire.)  
Or Boot's Branches.



## A NORTHERNER'S NOTES

By JAMES LEIGH

MR. J. ARTHUR HILL

BY accident, rather than design, I made the acquaintance at Bradford recently of Mr. John Arthur Hill—a figure well-known to readers of *LIGHT* not only as an extremely careful and dispassionate psychical researcher, but also as an able writer upon the problems of Mediumship. For some months previously I had enjoyed an interesting correspondence with Mr. Hill, but our meeting was, as I say, quite accidental.

Mr. Hill has been lately occupied in the compilation of another psychical book. His conversation proved no less interesting than his writing, and the subject of our discussion was, of course, Psychic Research. I found Mr. Hill animated by a strong desire to put down the false conceptions, which exist in the minds of many Spiritualists, as to the aims and *motifs* of psychical researchers. He viewed with concern the antagonism which exists in certain quarters; and believed that if there were a better understanding between the two sections it would decidedly advance the work of each.

Mr. Hill is another member of that long line of psychical investigators who commenced their studies of mediumship in a wholly sceptical frame of mind, and whose conversion to the Spiritualistic hypothesis was not a sudden one, but the result of much research and experimentation. Though formerly an Agnostic, to-day Mr. Hill finds he has many views in entire agreement with the Spiritualists, and especially is this so upon cardinal points. There are many assertions of a secondary nature to which he does not subscribe, but he is in agreement upon the more important facts.

I was glad to learn that Mr. Hill's health is improved, and he manages to get about and do a limited amount of writing. Mr. Hill's books represent serious and valued contributions to a literature which is, perhaps, over-run by the banal and the fastidious.

### NORTH'S LITERARY INTERESTS

It is noticeable that literary and discussion groups are returning to public favour in the North, and I was interested to learn the plans of the Manchester Spiritualists' Literary and Debating Society, which is one of the leading examples. An excellent syllabus has been arranged—opening with a lecture recital by Mr. Frank Speaight (the well-known Dickensian and Shakespearean actor who has toured frequently in the United States), which betrays the literary interest extant.

Later, Mr. Ernest W. Oaten is to contribute to the series, by way of a lantern lecture treating some problems of mediumship; and the Society has arranged a visit from the Rev. C. W. Townsend, a local Unitarian minister who is to make on this occasion his *début* before the Spiritualists. Trance personality will be studied by interested students at a later lecture, which is entitled "A Talk With a Spirit Control"; while Mr. Frank Harris will complete the series at Christmastide by lecturing appropriately enough, upon "Peace."

A brief interview recently with Mr. F. B. Ritchie brought assurance that the literary and educational work which he supervises at the Edinburgh Psychic College has met with every support.

Such ventures as these testify that there is a growing demand for sane and dignified considerations of Spiritualism and its implications, from all standpoints. Manchester will be well served, in this respect, in the approaching season; for, in addition to the Spiritualist Discussion Groups in the District, opportunities will occasionally be afforded investigators to attend the meetings of the newly-formed Centre for Psychical Research. Although associated with the Society, I am not able to say much about the latter organisation, for, owing to sensational treatment in the columns of the Northern newspapers,

THE

## LONDON SPIRITUALIST ALLIANCE

16, Queensberry Place, South Kensington, S.W.7.

President: ROBERT FIELDING-OULD, M.A., M.D., M.R.C.P

Vice-President: SIR ERNEST BENNETT, M.P.

Hon. Treas: CAPT. A. A. CARNELL. Hon. Librarian: S. DE BRATH, M.I.C.E.

Secretary: MERCY PHILLIMORE.

Hours: DAILY 10 a.m. to 6 p.m.

SATURDAYS 10 a.m. to 1 p.m.

Telephone: Kensington 3758.

Telegrams: Survival, London

Established 1884.

Incorporated 1896.

### MEMBERSHIP FEE: ONE GUINEA PER ANNUM

dates from month after enrolment, includes use of Library, admission to all ordinary meetings, use of rooms and facilities for sittings with approved mediums.

LIBRARY CATALOGUE (Classified) 2/10 post free.

The Syllabus for the Autumn Session will be published shortly.

Sittings may be booked with Mrs. Abbott, Mrs. Garrett, Mrs. Mason, Ruth Vaughan and other approved mediums in town.

the Centre adopts a conservative attitude to the question of press publicity.

### MEMORIAL TO MR. J. C. WALTERS

At a private meeting held in the North this week, plans were considered for the erecting of a Memorial to Mr. John Cuming Walters, the distinguished writer whose decease occurred in July last. Mr. Walters was well known to Northern readers as a Spiritualist, and he frequently lectured on their behalf. He was also the President, and one of the founders, of the Manchester Psychical Research Centre. There was scarcely a literary society or a humanitarian cause with which he was not associated and his funeral was attended by hundreds of representatives from varying organisations.

### THE L.S.A. OF THE NORTH

Previously, the "Britten Memorial," Manchester, has existed only as a scheme; but when on Saturday last (August 26th), the annual meeting of subscribers was held, Mr. E. W. Oaten (the Chairman) announced that the Institute now stood at a turning point in its history. It had acquired an admirable suite of rooms, had provided facilities for the investigation of mediumship from a "reasonably critical" standpoint, and had in operation a lending and reference library of psychical works which was "one of the finest, if not the most complete, in the world."

The object of the Trustees of the Britten Memorial is to establish in the North of England a centre which would work largely on the lines of the London Spiritualist Alliance and the other larger Spiritualist organisations in the Metropolis. At the annual meeting on Saturday it was intimated that the Memorial assets had reached the £6,000 mark; and the present activities were established by drawing solely upon the interest from investments. The actual funds of the Institute still remained intact.

Among the new and interesting relics which had been added during the year were (1) large oil painting entitled "The Pool," painted in trance by David Duguid; (2) a water colour painting of Emma Hardinge Britten as she was in 1851; (3) one of Mrs. Britten's Scrap-books; and (4) one of her photographic albums. These and other objects of interest may be inspected by visitors to the Institute.



## British College of Psychic Science

15, QUEEN'S GATE, LONDON, S.W.7.  
(Telephone: Western 3981)  
Hon. Principal: Mrs. CHAMPION DE CRESPIGNY  
Secretary: Mrs. M. HANKEY

### PRIVATE APPOINTMENTS

MRS. MASON	Trance
MISS FRANCIS	Trance
MRS. GARRETT	Trance
MRS. BARKEL	Trance
MISS NAOMI BACON	Trance
MRS. HIRST	Trance
MISS JACQUELINE	Clairvoyance, Psychometry
MRS. VAUGHAN	Mental Mediumship
THE ROHAMAH, RHAMAH	Clairvoyance
MR. SHARPLIN	Diagnosis, Healing
MRS. PERRIMAN	Direct Voice

Appointments may also be booked with Mrs. ANNIE JOHNSON, Miss FRANCES CAMPBELL, Miss THOMAS, Miss GEDDES, and Shri PUROHIT SWAMI.

WRITE FOR NEW SYLLABUS

## THE LENDING LIBRARY

(upwards of 3,000 Volumes)

is available to Members

## Marylebone Spiritualist Association

LIMITED BY GUARANTEE

SUNDAYS at 7 p.m. at

## QUEEN'S HALL

LANGHAM PLACE, W.1.

Sun., Sept. 3rd, at 7 p.m. Speaker: Brig.-Gen. R. A. Clairvoyante: Mrs. Helen Spiers. D. BLAKENEY  
Sun., Sept. 10th, at 7 p.m. Speaker: Mr. TOM Clairvoyante: Mrs. Estelle Roberts. GROOM

For particulars of weekday activities at Headquarters, Marylebone House, 42, Russell Square, W.C.1.  
Apply Secretary: MUSEUM 0676.

## The 'W. T. Stead' Library & Bureau

5, SMITH SQUARE, WESTMINSTER, S.W.1.  
(Entrance in North Street). Telephone VICTORIA 0567

Hon. Secretary: MISS ESTELLE STEAD

Lending Library Catalogue 2/6  
Hours—11 to 6. (Closed Saturdays and Sundays).

### PRIVATE APPOINTMENTS

Psychic Photography	..	..	Mrs. Deane.
Trance Mediumship	..	..	Mrs. Sharplin, Mrs. Cooke, Mrs. Barkel, Mrs. Bennison, Miss Naomi Bacon, Mr. Glover Botham.
Clairvoyance and Trance	..	..	Mrs. Livingstone, Mrs. Rouse, Mrs. Black Hill, Mrs. Rene Edouin.
Automatic Writing	..	..	Mrs. Hester Dowden, Mrs. Joan Smythe, Mrs. Corelli Green.
Direct Voice and Materialisation "Reflectograph"	..	..	Mrs. Henderson.
Psychic Diagnosis and Treatment	..	..	Mrs. Singleton.
			Mr. Keen.

Every Wednesday (commencing September 13th) Circle.  
Members 3/-, non-members 4/-

Monday and Tuesday at 3 p.m. and Wednesday at 7.30 p.m. Courses for development of psychic gifts. (Application should be made early in September).

Thursday at 3 p.m. Instruction classes for development. Miss Earle and Mrs. Livingstone.

Tuesday at 3.30 p.m. Course of 6 classes, for those wishing to develop Automatic Writing. Commencing Sept 26th.

### LIBRARY "AT HOMES"

On alternate Fridays 3-5 p.m., followed by Lecture, Discussion and Tea. Non-members 1/-, Tea 9d.

September 15th Miss Corelli Green, A.R.C.M.  
"The Influence of Music on Health" (with demonstration)  
Chairman: Ivan Cooke, Esq.  
Syllabus on Application.

## SPIRITUALIST COMMUNITY GROTRIAN HALL

115, WIGMORE STREET, W. 1.

President: HANNEN SWAFFER  
Chairman & Leader: Mrs. ST. CLAIR STOBART  
Secretary: Miss F. V. GREGORY. Telephone: 6814 WELBECK

SUNDAY, SEPTEMBER 3rd, 1933.

11 a.m.—Rev. C. Drayton Thomas.

Clairvoyante: Mrs. K. Fillmore.

6.30 p.m.—Mr. Maurice Barbanell.

Clairvoyante: Mrs. Estelle Roberts.

Sunday, Sept. 10th, at 11 a.m. Mr. R. DIMSDALE STOCKER

Clairvoyant: Mr. Thomas Wyatt.

Sunday, Sept. 10th, at 6.30 p.m. Mr. PERCY SCHOLEY

Clairvoyante: Mrs. Annie Johnson.

Silver Collection on entry

CHILDREN'S SERVICE SUSPENDED for August and September.

OPEN MEETINGS—First Meeting Monday, September 4th, at 6.30 p.m.

### Monday. WEEKDAY ACTIVITIES

2.30—4 p.m.—Mrs. Livingstone, by appointment.

2.30 p.m. Mrs. Bird's Ladies' Healing Circle. For appointments write to Mrs. Moysey (Hon. Secretary). (first circle, Sept. 11th.)

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

6.30 p.m.—Open Meeting in the Grotrian Hall. (first meeting, Sept. 4th.)

7 p.m. Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson (Hon. Secretary). (first circle, Sept. 11th.)

8 p.m.—Mr. Hendry's class for development of the healing faculty. (Commencing Sept. 4th.)

Tuesday. 2 p.m.—Mrs. Gray's Private Healing Treatment. For particulars, write to Mrs. Gray.

Circle (limited to 8 sitters.)

TUESDAY, SEPT. 19th. 2.30.—Mrs. HELEN SPIERS  
SEPT. 26th. 2.30.—Mrs. ESTA CASSEL, FLORAL PSYCHOMETRY.

Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall. (first meeting, Sept. 6th.)

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

Thursday. 7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments, write to Miss Michell (Hon. Secretary). (first circle, Sept. 7th.)

Friday.

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

6.30 p.m.—Students' Class. (Commencing Sept. 29th)

Wednesday Circles (limited to eight sitters). Members, 3s.; Non-Members, 4s.

September 6th. 2.30—Mr. Wyatt.

" " 6.30—Mrs. Helen Spiers.

" 13th. 2.30—Mrs. Livingstone.

" " 6.30—Mrs. Fillmore.

" 20th. 2.30—Mrs. Helen Spiers.

6.30—Mr. Glover Botham.

" 27th. 2.30—Mrs. Kingstone.

6.30—Mrs. Kelland.

### PSYCHIC DEVELOPMENT

Classes, for members only, will commence in September:

Mondays. 7 p.m.—Mrs. Livingstone.

Tuesdays. 6 p.m.—Mr. Thomas Wyatt.

Thursdays. 6.30 p.m.—Mrs. K. Fillmore.

Fridays. 2.30 p.m.—Mrs. Beatrice Wilson.

By Appointment:

Mr. Glover Botham

Miss Frances Campbell

Mrs. Esta Cassel

Mrs. Fillmore

Mrs. Annie Johnson.

Mr. Horace Leaf

Mrs. Rose Livingstone.

Mrs. Helen Spiers.

Miss Lily Thomas.

Mrs. Beatrice Wilson.

Mr. Thomas Wyatt

Membership: minimum subscription 10s. per annum; those who can afford are asked to contribute more. Library, to members, 2s. 6d. per annum, 1s. 6d. six months; Non-members, 5s. per annum.

The Annual Bazaar will be held at the Portman Rooms, on Tuesday, November 28th. Members and friends are earnestly invited to send goods for the stalls to the Secretary To facilitate the work of the Stewards at the Sunday Services, members are asked to bring with them their tickets of membership.

(SOCIETY ARRANGEMENTS CONTINUED OVERLEAF.)



## SOCIETY ARRANGEMENTS (contd.)

## The Edinburgh Psychic College and Library

30, HERIOT ROW, EDINBURGH, 3.

Affiliated with B.C.P.S. London

Syllabus on application. Visitors welcome

## HOME CIRCLES

joining "THE LINK" during September will be entitled to participate at the Annual Conference to be held in London on October 15th, in an experiment—the first of its kind—to obtain Direct Voice before a gathering of 300-400 delegates. "THE LINK" is the Association of Home Circles. Write for particulars to "THE LINK," 32, Sandringham Avenue, Merton Park, Wimbledon, S.W.20.

## Wimbledon Spiritualist Church

(Accepting the Leadership of Jesus Christ)

136, HARTFIELD RD., WIMBLEDON, S.W.19.

Sunday, Sept. 3rd, at 11 a.m. . . . . HOLY COMMUNION

All who love the Lord Jesus invited.

Sunday, Sept. 3rd, at 6.30 p.m. . . . . Mrs. H. V. PRIOR

Address, Spirit Descriptions and Messages.

Wednesday, Sept. 6th, at 7.30 p.m. . . . . Mr. CHAS. BURTONSHAW

Address, Spirit Descriptions and Messages.

HEALING—No charge, Monday and Thursday, 10 a.m. to 3 p.m.,  
Wednesdays, 3 p.m. to 6 p.m.

## The London Spiritual Mission

13, PEMBRIDGE PLACE, BAYSWATER, W.2.

Sunday, Sept. 3rd, at 11 a.m. . . . . Mr. DIMSDALE STOCKER

" " " at 6.30 p.m. . . . . Address and Healing Silence  
Dr. W. J. VANSTONE

Wed., Sept. 6th, at 7.30. Ballet Readings. Mr. VYVYAN DEACON

Silver Collection.

## ASTROLOGY

Your Horoscope cast by astrologer of 30 years world-repute. Life's Prospects, Possibilities described. Health, Marriage, Finance, Business Guidance, Events, Changes, etc. Send P.O. 1/-, Birthdate, stamped-addressed envelope for expert delineation, the accuracy of which will amaze you. Elroy Studios (L.) 37, Albemarle Street, London, W.1.

Innumerable unsolicited testimonials received.

## LIFE ETERNAL

by

W. T. STEAD

W. T. Stead's latest book is now in the hands of the publishers, and will be on sale in the autumn. It has been suggested that prior to publication, it would be of great interest to students, to hear this book read. Arrangements have therefore been made with Fred Edouin, Esq., to give the readings in 10 sessions. The first of these will take place at W. T. Stead Library, 5, Smith Square, Westminster, at 7.45 p.m., on Sept. 18th. Fee for full course of 10 readings *one guinea*. Single readings 2/6. As seating accommodation is strictly limited, those desirous of attending, should apply at once to The Sec., W. T. Stead Library, 5, Smith Sq., S.W.1.

## Ahmed's Daughter

by

HORACE LEAF

Author of

"The Strange Case of Mr. K——."

"Under the Southern Cross."

"The Psychology and Development of Mediumship," etc.

Crown 8vo. Cloth. 6s. net.

Here is a gripping story with a purpose so charmingly expressed that it supplies all that the lover of a good tale desires.

India has ever been the land of Mystery and Romance, and many books have been written about it. No story, however, has caught more the spirit of the East than this one. The unique qualifications of the Author, known throughout the world, has resulted in a tale full of delightful action, unusual episodes, ironic comment and humour, and, withal, a story founded upon fact.

## Science and Health

(Revised)

Posthumously by MARY BAKER EDDY

Spiritually transcribed by ALMA MORROW

Crown 8vo. Cloth. 2/6 net.

This work, dictated from the Astral plane by Mrs. Mary Baker Eddy, founder of the Christian Scientists, tells how the Astral teachers work; how and why spiritual healing takes place, and asserts that the old Textbooks cannot now fill the needs of man as the pages of history unroll, and if the members of the Christian Science movement do not walk with the new light, as revealed in these pages, the "old Textbook" will have come to an end.

These and other challenging statements in the book, together with the appointment of a New Leader, and the outspoken criticisms—in which Mrs. Eddy, in the light of her fuller knowledge gained in the spirit world, exhorts Christian Scientists to "tear down false standards"—cannot fail to provoke a lively discussion among her many followers in all parts of the world.

## PSYCHIC BIBLE STORIES FOR YOUNG AND OLD

by Mrs. ST. CLAIR STOBART

Author of "Ancient Lights."

With a Preface by Rev. C. DRAYTON THOMAS

8vo. Cloth. 5s. net.

## AN OUTLINE OF EXISTENCE

Script received by MARJORIE LIVINGSTON

Large Cr. 8vo. Cloth. 6s. net.

## THE CANDLE OF THE LORD

being a Message inspired by BROTHER JOSEPH  
and written down by W. H. EVANS

Crown 8vo. Cloth. 3/6 net.

## THE ELEMENTS OF HEAVEN

Script given by ZABDIEL through the mediumship of  
MARJORIE LIVINGSTON

Crown 8vo. Cloth. 4s. 6d. net.

## THE HARMONY OF THE SPHERES

script received by MARJORIE LIVINGSTON

With a Preface by Dr. LAMOND

Crown 8vo. Cloth. 4s. 6d. net.

## WRIGHT & BROWN

12-14, RED LION COURT, FLEET ST., E.C.4.



5th Impression Now Ready

# The Rock of Truth

by

J. ARTHUR FINDLAY

Demy 8vo. 324 pages. 5/- net.

## Publishers' Announcement

The author gained world-wide recognition last year as the result of the publication of his now well-known book "On the Edge of the Etheric." In this country it was the most widely reviewed book of the year.

Mr. Findlay has again proved himself one of the most advanced thinkers of the day. His thoughtful and carefully prepared statements must appeal to all thinking people and in time create a profound change in the religious and philosophic outlook of humanity.

Rider & Co.

"Whoever has read 'Ramsden' and 'Om,' these vital stories of Asiatic adventures, will want to read Talbot Mundy's latest book."—OCCULT REVIEW.

**THE LION OF PETRA, 6/-**  
**CAVES OF TERROR | WHEN TRAILS WERE NEW 7/6**

Other Novels by TALBOT MUNDY are:

**C. I. D. 7/6**  
**OM (15th thous.) 3/6**  
**RUNG HO (8th thous.) 2/-**  
**RAMSDEN (11th thous.) 2/6**  
**THE LOST TROOPER 2/6**  
**THE HUNDRED DAYS 2/6**  
**THE WOMAN AYISHA 2/6**  
**QUEEN CLEOPATRA (8th thous.) 2/6**  
**HIRA SINGH'S TALE (8th thous.) 2/-**  
**GUNS OF THE GODS (6th thous.) 3/6**  
**THE NINE UNKNOWN (10th thous.) 2/-**  
**BLACK LIGHT 7/6. JUNGLE JEST 6/-**  
**THE EYE OF ZEITON (6th thous.) 3/6**  
**MARRIAGE OF MELDRUM STRANGE 6/-**  
**KING OF THE KHYBER RIFLES (17th thous.) 2/-, 2/6**

All Obtainable at your Bookseller or Library.

**HUTCHINSON**

## Classified Advertisements

Classified Advertisements, which must be prepaid, 1/- per line (Average 9 words per line). Minimum 2/- Send with remittance to: ADVERTISEMENT MANAGER, "LIGHT," 16, Queensberry Place, S.W.7. Phone: Kensington 3758.

Advertisements given over the 'phone cannot be guaranteed unless confirmed in writing.

Copy for advertisements must be sent to arrive by Monday preceding the date of issue.

The Management reserve the right to reject any advertisements without reason given.

Satisfactory results at any particular sitting cannot be guaranteed even with the best mediums.

## Mediums

**HORACE LEAF**—Daily Monday to Friday, 10.30—1, 2.30—5.30, or by appointment. Public Seance (Psychometry, Clairvoyance) Wed., 3 p.m., 2/- Public Developing Class Tuesday, 8 p.m., 2/- Psychometry by post. Healing Psychic Correspondence Training Course, particulars on application. Grotrian Hall (Studio No. 3), 115, Wigmore Street, London. W.1. Phone: Welbeck 6814 (521)

**NAOMI BACON** (Trance Medium). Can be seen by appointment at the London Spiritualist Alliance, 16, Queensberry Place, S.W.7. (Kens. 3758) and at The British College of Psychic Science, 15 Queen's Gate, S.W.7. (Western 3981)

**T. E. AUSTIN** holds every Thursday a Developing Class at 3 p.m. and Public Clairvoyance and Psychometry at 8 p.m. Private Sitzings, Trance and Normal by appointment,—23, Upper Addison Gardens, W.14. Park 3345.

**PSYCHOMETRY** from small articles worn or used, letters or writing. Readings resumed as usual. Send postal order 2s. 6d. (stamped envelope appreciated). Janet Lamenby, 4, Darley Drive, West Derby, Liverpool. (31)

**MARIAN MORETON**. At Home Daily. Public Seance, Clairvoyance, Wednesday, 3 o'clock p.m. 1, Porchester Square Paddington, W.2. (Pad. 1329).

**B. D. MANSFIELD**, Trance Medium, holds a Public Seance every Wednesday and Friday at 8 p.m. Fee 2/-. Thursdays, Psychometry at 3 and 8 p.m., 1/- Healing at 8 p.m. Private sittings by appointment. 118, Belgrave Road, S.W.1. (46)

**GERALD DE BEAUREPAIRE**, Clairvoyance, Psychometry, Trance, Group Seances, Developing Classes. Clients visited. Postal Psychometry 2/6. Public Clairvoyance. Lectures. 62, Foxbourne Road, Balham, S.W.17. Telephone: Streatham 7848. (898)

**MRS. GUTHRIE**, Clairvoyante and Psychometrist. Interviews daily by appointment, at Homes attended, clients visited.—15, Westgate Terrace, Redcliffe Square, S.W.10. Flax 7431. (1049)

## Astrology and Numerology

**KYRA**. — Horoscope 5/-, 10/-, 15/-, Birthdate, Crystal. Consultations Mondays and Thursdays, 11.4—40, Queensborough Terrace, Hyde Park, W.2. Park 0239. (929)

**HOROSCOPES** cast from 5/-, send birthdate, year and hour. Interview if desired. V.M., 15, Greighton Avenue, Muswell Hill. (1028)

## Seaside and Country Hotels, Apartments, etc.

### LONDON

"LILY HURST," Health Culture Hydro, 95, Upper Tulse Hill, S.W.2, for a sun bathing rest cure holiday. Solario Garden Chalets. Non-meat cuisine. From 24 guineas. W. S. Hendry. Tulse Hill 3045. (925)

### SUSSEX

"YOUR SPIRITUAL HOME." All Bedrooms hot and cold water, electric light, gas fires, pure, varied, generous diet. Write for tariff—Mr. and Mrs. Massingham, 16 and 17, Norfolk Terrace, Brighton. (24)

### DEVON.

**TORQUAY**—MODERN GUEST HOUSE, 1 minute sea and country. Own Garage. Write for photographs and tariff. SUNLEIGH, LIVERMEAD.

## Miscellaneous

**MUSIC THERAPY**, Treatment given by Mrs. Corelli Green, A.R.C.M., in cases of Insomnia, Nervous Debility, etc. 2, Mandeville Place, Wigmore Street, W.1. Telephone 7574 Welbeck.

**FOR SALE**. Four bound volumes of BORDERLAND, 1893-1897, in excellent condition, 25/-. Box L., 16, Queensberry Place, S.W.7.

**WIDOW**, age 47, offers services in exchange for home. Spiritualist. London, S.W. A. c/o 484, FULHAM ROAD, S.W.6.

**OAHSPE** 8/- Cloth, 12/- Rexine, rd. corners, red-gilt by post 6d. extra. **KOSMON MANUAL** No. 1, or Life Consciousness and Persistence, 1/6 ppr., 2/6 post free. The **KOSMON PRESS**, 39, CHESTNUT ROAD, S.E.27.



# LUMINOUS CARDS PLANCHETTES CRYSTALS COMMUNICATORS TRUMPETS

## LUMINOUS CARDS

for PHYSICAL MEDIUMSHIP  
2/6 each, post free.

## PLANCHETTES

THE SIMPLEST METHOD OF OBTAINING  
SPIRIT MESSAGES.  
Post paid, 8/6 each.

## CRYSTALS. SEE FOR YOURSELF

2" -	5/-	} ALL POST FREE
2½" -	10/-	
3" -	15/-	
3½" -	20/-	

## THE COMMUNICATOR

HUNDREDS SATISFIED BY THIS INSTRUMENT  
Post paid, 8/9.

## TRUMPETS FOR PHYSICAL MEDIUMSHIP

Aluminium—Strong and Light with Instructions.  
Two Piece - 7/6 post free.  
Single Piece, 20" 10/- post free.

TWO WORLDS OFFICE—MANCHESTER

PRICE REDUCED TO 4d. PER COPY  
post free 5d.

Starting in OCTOBER

A

# CONAN DOYLE

SERIAL

That INSPIRING and GREAT Story

## "THE WANDERINGS OF A SPIRITUALIST"

By SIR ARTHUR CONAN DOYLE

only in

## SURVIVAL MAGAZINE

from the OCTOBER issue

Note the reduction in price. Number of pages will  
remain the same. There will be a huge demand.

Please send "Survival" for.....  
months, for which I enclose.....

NAME.....

ADDRESS.....

Make sure of your  
copy by filling in  
the attached form.

5d. post free.

5/- the year from

ERLESTOKE

PARK

WILTSHIRE

A SELECTION OF BOOKS OBTAINABLE FROM

## L.S.A. PUBLICATIONS LTD.

16, QUEENSBERRY PLACE, LONDON, S.W.7.

My Philosophy—Sir Oliver Lodge .. .. .	21/6
The Supernormal.—G. G. Barnard .. .. .	8/-
The Rock of Truth.—J. A. Findlay .. .. .	5/6
Science and Health Revised.—Alma Morrow .. .. .	2/9
Story of Psychic Science.—Hereward Carrington .. .. .	24/6
Modern Psychic Mysteries.—G. K. Hack .. .. .	18/6
The Gift of Spirit.—Prentice Mulford .. .. .	4/-
The Gift of Understanding.—Prentice Mulford .. .. .	4/-
Egoland.—C. Flammarion .. .. .	3/4
Letters from Sir Oliver Lodge. J. Arthur Hill .. .. .	11/-
Death Cannot Sever.—Norman MacLean .. .. .	4/-
The Road to Immortality.—G. D. Cummins .. .. .	6/6
Life Beyond Death with Evidence (new edition).—Rev. G. Drayton Thomas .. .. .	4/-
Polyglot Mediumship.—Prof. E. Bozzano .. .. .	5/6
Magic of Angels.—Talks by Dr. Lascelles .. .. .	6/6
Talks with Spirit Friends. Bench and Bar .. .. .	8/-
An Outline of Existence.—Marjorie Livingston .. .. .	6/6
The Elements of Heaven.—Marjorie Livingston .. .. .	4/10
The Broken Silence.—Margery Bazett .. .. .	2/10
Psychic Certainties.—H. Prevost Battersby .. .. .	5/6
Healing Through Spirit Agency.—R. H. Saunders .. .. .	4/-
The Dead Active.—H!!!! .. .. .	3/6
Lessons from Beyond.—Julia .. .. .	2/9
Paul in Athens.—G. D. Cummins .. .. .	5/6
The Edge of the Unknown.—A. Conan Doyle .. .. .	8/-
Human Personality.—F. W. H. Myers .. .. .	4/-
Psychic Self-Defence.—Dion Fortune .. .. .	8/-
Beyond.—Rosa Barrett .. .. .	3/9
Man's Survival after Death.—Rev. Chas. L. Tweedale .. .. .	11/-
Vindication of William Hope.—Rev. Chas. L. Tweedale .. .. .	3½d
The Marylebone Booklets.—H. Ernest Hunt.	

- |                                   |                           |
|-----------------------------------|---------------------------|
| No. 1. What is Spiritualism?      | } 3½d. each<br>post free. |
| „ 2. What is Clairvoyance?        |                           |
| „ 3. What is Death?               |                           |
| „ 4. What is Mediumship?          |                           |
| „ 5. What are Physical Phenomena? |                           |
| „ 6. What are Mental Phenomena?   |                           |

Past Years (An Autobiography).—Sir Oliver Lodge. .. .	20/9
The Trumpet Shall Sound.—M. Barbanell .. .. .	3/10
Proof.—Rev. V. G. Duncan .. .. .	5/6
He Became Man.—F. H. Haines .. .. .	8/-
A Voice from Heaven.—F. H. Haines. .. .. .	4/6
The Truth About Spiritualism.—C. E. Bechhofer Roberts .. .. .	9/-
On the Edge of the Etheric.—J. A. Findlay .. .. .	4/-
Etheric Vision.—H. D. Thorp .. .. .	4/-
We Are Here.—Judge Dahl. .. .. .	3/10
Angels and Others.—J. H. Stowell, D.D., M.A. .. .. .	4/-
Psychic Bible Stories.—M. A. St. Clair Stobart .. .. .	5/6
The Guide to Psychic Knowledge.—Mrs. Dawson Scott. No. 2 .. .. .	1/1
Raymond Revised.—Sir Oliver Lodge .. .. .	6/6
Survival of Man.—Sir Oliver Lodge .. .. .	2/3
The New Gospel of God's Love.—Mabel Beatty .. .. .	4/10
Life Beyond the Veil.—Rev. G. Vale Owen. Vols. 1, 2, 3, 4 .. .. .	4/4
Bible Cameos.—H. Ernest Hunt .. .. .	2/9
Why We Survive.—H. Ernest Hunt .. .. .	1/2
The Candle of the Lord.—W. H. Evans .. .. .	3/10
Spirit Teachings.—Wm. Stainton Moses (M.A., Oxon).—Being some of the original teachings communicated to Wm. Stainton Moses. Containing also a short biography of Rev. Stainton Moses by C. T. Speer. .. .. .	6/6
More Spirit Teachings.—Stainton Moses.—Reprinted from early issues of "Light." .. .. .	1/8
Stainton Moses.—(His Life and Work) .. .. .	1½d.

(ALL PRICES INCLUDE POSTAGE)  
(Cash with Order.)